Recommended for the Matriculation Examination of the Bombay University and sanctioned for use in High Schools of the Central Provinces and Berar.

संक्षिप्त-
सुन्दरकाण्डम् ।

(Containing a full literal translation of all stanzas, full solution of compounds occurring in the text and grammatical notes)

BY

KRISHNAJI BHASKAR VIRKAR, B. A. (Hons.).

With a Foreword

BY

Prof. P. V. Kulkarni, M. A,

ELPHINSTONE COLLEGE,

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FOREWORD

I deem it a great privilege to be asked to write a foreword to these selections from the Sundarakâṇḍa of the Râmâyaṇa by Mr. K. B. Virkar.

According to the well-known tradition the Râmâyaṇa is the first classical Kāvya to be composed in the Anushṭubh metre; and the epic itself states that it was compos d when the mind of the sage Vâlmîki was stricken with grief. It, therefore, arose when the passions and imagination were worked up to a high pitch Its language is direct, simple and natural, and free from any taints of artificiality. Moreover, the subject-matter of the epic is of all-absorbing interest. The characters in the epic are all ethereal. Rāma's filial piety, Bharata's supreme self-sacrifice, Lakshmaṇa's fraternal devotion, Sītā's unflinching loyalty to her husband in the face of heavy odds and mighty temptations, Hanumat's disinterested services, Bibhīshaṇa's high ethical conceptions and Râvaṇa's intoxicating pride have never failed to impress upon the mind of Indians that Right, though temporarily beset with difficulties, triumphs in the end; and brute force, though triumphant for a while, comes to grief in the long run. In the whole of Sanskrit literature, it can be said without exaggeration that there is no other figure which has exercised such magical influence on the hearts of people as Rāma, Sītâ, Bharata, Lakshmaṇa and Hanumat have done.

Moreover, the Râmâyaṇa is a fountain-head where poets like Kâlidâsa, Kshemendra and Tulsīdas, dramatists like Bhavabhûti and others and a host of Sanskrit and vernacular men of letters have drunk deep.

The University must be indeed congratulated upon its right choice in recommending the Sundarakāṇḍa to the Matric Students. The whole of the epic is beautiful indeed; but the Sundarakāṇḍa, as its very name shows, is the most beautiful section in the whole work. It vividly describes the selfless nature of Hanumat, the resolute loyalty of Sītā, the ethical traits of Bibhîshaṇa, the satanic nature of Rāvaṇa, the rank materialism of the Rākshasas and the grandeur and beauty of Lankā. I hope the students will digest these selections not only from a literary, but also from a cultural point of view.

Mr. Virkar has taken great care to cull out the best passages from the Sundarakâṇḍa in order to meet the needs of the Matriculation students and has not dropped any passage of interest. Tastes may differ in putting one's fingers upon the beauties in the Rāmāyaṇa; but as far as I can see, the selections printed include many of them.

Special feature of this book is that the author has tried to dissolve all important compounds, write short notes on important grammatical forms, and to give the meanings of difficult words. I am quite sure the work will meet all the needs of a Matriculation Student. The author has also translated every verse into English. I wish he would have given only the prose-order in Sanskrit, so that a student would have been required to think before translating the verses I hope students will not lose sight of this point in using this book. I am, however, strongly of opinion that the book will be useful both to the scholars as well as to average students.
I again congratulate Mr. Virkar on his laudable attempt and wish him every success in his undertaking.

ELPHINSTONE COLLEGE,
25th June 1928.

P. V. KULKARNI.

PREFACE

THE object in publishing this work is to supply the keen-felt want mainly of the average students who appear for the Matriculation Examination of the Bombay University taking Sanskrit as their optional Second Language. From my experience of teaching the book since it was recommended by the School Leaving Examination Board three years ago, I have come to realise the exact need of the students for the study of the same book. The chief difficulty in the way of the student world was to get a proper text-book. The only edition that was first available was that published by the Nirṇayasāgar Press which is in Pothi size. Only last year another abridged edition was brought to light, but that also was far short of satisfying the exact requirements of the students. To remove this inconvenience I have brought forth the present edition. For the last so many years an extract from the Sundarakāṇḍa is set for translation in the Matriculation Sanskrit Paper. This fact particularly explains the requirement of such a work as the present one.

The main features of this work are: (1). The original Sundarakāṇḍa contains a large number of repetitions. Besides these there are many stanzas which simply give a long list of names. I have safely and carefully omitted all these and the like stanzas and have abridged the book to about one thousand and forty stanzas without losing the context in any way. (2). Secondly, I have translated

every stanza literally and at the same time idiomatically wherever possible. (3). Thirdly, I have given full solution of almost all the compounds that are met with in the text. (4). Fourthly, I have also explained all difficult grammatical forms and have tried to point out off and on, irregular forms according to Pāṇini's grammar, excepting some which can be easily understood by the students (5). Lastly, the translation and other grammatical notes are given on the same page as the text, which saves the trouble of the students to refer every now and then at the end of the book.

My sincere thanks are due to Prof. P. V. Kulkarni, M. A., of the Elphinstone College, an examiner in Sanskrit at the S. L. C. Examination, who kindly conceded to my request to write a foreword to this publication. I also thank Mr. D. R. Dewoolkar, the Proprietor of the Bombay Book Depot, for undertaking the publication of this work, but for whose aid this work would not perhaps have seen the light of day so early. I also thank Mr. B. M. Sidhaye, the Magager of the Bombay Vaibhava Press, for getting this work printed so carefully and neatly and within such a short period.

Only stray and slight inaccuracies or 'printer's devils' have crept in inspite of my utmost care to go through the proofs, but they can easily be detected. I shall consider my labours more than amply repaid, if they serve the purpose with which this work is undertaken.

Angre's Wadi,
BOMBAY 4.
25th. June, 1928.

K. B. VIRKAR.

PREFACE TO THE SECOND EDITION.

This edition has been thoroughly revised and the mistakes that had crept into the first edition have been corrected by my friend Mr. V. K. Kale, M. A., for which valuable assistance I am greatly indebted to him.

Desai Building,
Post office lane,
Bombay 4.
5-7-1930.

K. B. VIRKAR.

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ततो रावणनीतायाः सीतायाः शत्रुकर्शनः ।
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धीरः सलिलकल्पेषु विचचार यथासुखम् ॥ ३ ॥

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१. Thereafter (Hanumat), the destructor of his foes, intended to look out for the whereabouts of सीता who had been kidnapped by रावण, by following the path frequented by the celestial choristers (चारण). रावणेन नीतायाः । तृ. त. शत्रोः कर्शनः इति । ष. त. इयेष.—Perf. 3rd. sing. of इष् to desire. चारणैः आचरिते । तृ. त. २. The monkey, desirous of accomplishing an arduous and unrivalled task, looked like the lord of cows (*i. e.* a bull), with his head and neck right erect. दुष्करम्—दुःखेन कर्तुं शक्यम् । निष्प्र० द्वम्—नास्ति प्रतिद्वंद्वः यस्मिन् तत् । बहु०. चिकीर्षन्= कर्तुं इच्छन्, Desider. adj. from कृ to do. शिरश्च ग्रीवा च शिरोग्रीवम् । समा० द्वं. सम्यगुदग्रं शिरोग्रीवं यस्य सः । बहु०. ३. Then that wise (monkey), of great strength, comfortably passed through the meadows, possessed of the beauty (वर्ण) of lapis lazuli (वैदूर्य) and almost as (smooth as) water. वैदूर्यस्य इव वर्णः येषां तेषु । बहु०. यथासुखम्—सुखमनतिक्रम्य । अ. स.

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१. The talented (हनूमत्), terrifying the birds and carrying off trees with his chest, and killing a great number of animals (on the way), appeared like a haughty lion. वित्रासयन्—Mas. Nom.sing.of Pre. part. of the causal of त्रस् with वि. २. Having respectfully saluted (अञ्जलिं कृत्वा) the sun, the great Indra, the wind, Brahman and other (divine) beings, he made up his mind to set out. महांश्चासाविन्द्रश्च । कर्म०. ३. Beheld by the best of the monkeys and determined to cross the ocean, he grew in size for the prosperity of राम, as the ocean (grows big) at the periodic changes of the moon (पर्वसु). प्लवंगेषु प्रवराः तैः । स. त. कृतः निश्चयः येन सः । बहु०. रामस्य वृद्धिः । ष. त. तदर्थम्. ४. Assuming an immeasurable form and desirous of crossing the ocean, he began to molest the mountain with his arms and feet. निष्प्रमाणशरीरः—नास्ति प्रमाणं शरीरस्य यस्य सः । बहु०. लिलंघयिषुः—Desiderative adj. from लंघ् 10. U. to cross. ५. Harassed by the monkey, that mountain trembled for just a moment and caused all the flowers to fall down from the trees which had their tops full of flowers. कपिना पीडितः । तृ.त. पुष्पितानि अग्राणि येषां ते । बहु०. अशातयत्—Imperf. 3rd. sing. Parasm. from the causal of शद् 1st. Par. to fall.

दर्शयन्तो महाविद्यां विद्याधरमहर्षयः ।
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शुश्रुवुश्च तदा शब्दमृषीणां भावितात्मनाम् ।
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१. The demigods and the great sages stood wonder-struck in the sky pointing out at the great skill (of the monkey) and gazed at the mountain. महती चासौ विद्या च महाविद्या । कर्म. विद्याधरमहर्षयः । द्वंद्व. २. Then they heard the voices of the sages of sanctified souls and also of the well-known (सिद्ध) heavenly singers who were standing in the clear sky. भावितात्मनाम्—भावितः (sanctified by meditation) आत्मा येषां ते । बहु०. ३. Here is हनूमत्, the son of the wind, resembling a mountain, who, of great speed, desires to cross the ocean which is the abode of वरुण. पर्वतसंकाशः । तृ. त. मारुतस्य आत्मजः । ष.त. तितीर्षति—3rd. Sing.Pres.fr. the Desider. form of तॄ to cross. महान् वेगः यस्य सः। बहु०. वरुणालयम्—ष.त. ४. Intending to achieve a difficult task for the sake of Rāma and also of the monkeys, he desires to get to the other end of the sea which is difficult to be reached. ५. That हनूमत्, the best of the monkeys, and possessed of great strength, set his feet firmly (on the mountain) and contracted his ears with a desire to take a leap. कपिषु कुञ्जरः—स. त. उत्पतिष्यन्—mas. nom. sing. of the Part. of Simple Future from पत् with उद्. महत् बलं यस्य सः । बहु०.

वानरान् वानरश्रेष्ठ इदं वचनमब्रवीत् ।
" यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः ।
गच्छेत्तद्वद्गमिष्यामि लंकां रावणपालिताम् ॥ १४ ॥
न हि द्रक्ष्यामि यदि तां लंकायां जनकात्मजाम् ।
अनेनैव हि वेगेन गमिष्यामि सुरालयम् ॥ १५ ॥
यदि वा त्रिदिवे सीतां न द्रक्ष्यामि कृतश्रमः ।
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सर्वथा कृतकार्योऽहमेष्यामि सह सीतया ।
आनयिष्यामि वा लंकां समुत्पाट्य सरावणाम् " ॥ १७ ॥
एवमुक्त्वा स हनुमान् वानरान्वानरर्षभः ।
उत्पपाताथ वेगेन वेगवानविचारयन् ॥ १८ ॥

१. That monkey-chief addressed the following words to the monkeys: I shall go to Lankā which is protected by Rāvaṇa, in the same way as an arrow, discharged by Rāma and having the velocity of the wind, might go. वानरेषु श्रेष्ठः । स. त. राघवनिर्मुक्तः । तृ. त. श्वसनस्य इव विक्रमः यस्य सः । बहु०. २. If I would not find Sītā, the daughter of Janaka, in Lankā, I shall proceed to the abode of the gods with the same rapidity. द्रक्ष्यामि—1st. sing. of the 2nd. Fut. from दृश् to see. जनकस्य आत्मजा ताम् । ष. त. सुराणां आलयम् । ष. त. ३. If I would not find Sītā in heaven, even with these efforts, I shall make रावण, the demon-king, captive and bring (him here). आनयिष्यामि–Irregular form for आनेष्यामि ।. कृताः श्रमाः यस्यै । बहु०. ४. With my mission fulfilled at all events I shall either return with Sītā, or bring Lankā (here), extirpating it along with रावण. कृतं कार्यं येन । बहु०. सरावणाम्—रावणेन सहिताम् । बहु०. ५. Having thus addressed the monkeys, that energetic (वेगवान्) monkey-chief हनूमत् flew up with speed, unhesitating (अविचारयन्).

प्लवमानं तु तं दृष्ट्वा प्लवंगं त्वरितं तदा ।
ववृषुस्तत्र पुष्पाणि देवगंधर्वदानवाः ॥ १९ ॥
तताप न हि तं सूर्यः प्लवंगं वानरेश्वरम् ।
सिषेवे च तदा वायू रामकार्यार्थसिद्धये ॥ २० ॥
ऋषयस्तुष्टुवुश्चैनं प्लवमानं विहायसा ।
जगुश्च देवगंधर्वाः प्रशंसंतो वनौकसम् ॥ २१ ॥
नागाश्च तुष्टुवुर्यक्षा रक्षांसि विबुधाः खगाः ।
प्रेक्ष्य सर्वे कपिवरं सहसा विगतक्लमम् ॥ २२ ॥
तस्मिन्प्लवगशार्दूले प्लवमाने हनूमति ।
इक्ष्वाकुकुलमानार्थी चिंतयामास सागरः ॥ २३ ॥
" साहाय्यं वानरेंद्रस्य यदि नाहं हनूमतः ।
करिष्यामि भविष्यामि सर्ववाच्यो विवक्षताम् ॥ २४ ॥

१. Then beholding him flying rapidly (through the sky), the gods, गंधर्वs and the demons showered flowers upon him (तत्र), देवाश्च गंधर्वाश्च दानवाश्च । द्वंद्व. २. The sun did not afflict that monkey with heat and the wind then waited upon him for the success in the object of his duty towards Rāma. रामस्य कार्यं तस्य अर्थस्य सिद्धिः तस्यै । ष. त. ३. The sages praised him while flying through the sky and the gods and celestial musicians alike began to sing his praises. जगुः—Perf. 3rd. Plu. from गै 1st. P. to sing. ४. The serpent-demons (नागs), the यक्षs (servants of कुबेर), the demons and the gods moving in the air (खगाः), began all at once to praise that best monkey on seeing him indefatigable. खे आकाशे गच्छन्ति इति खगाः । उप. त. विगतः क्लमः यस्मात् सः । बहु०. ५. When that हनूमत्, the chief of the monkeys, was flying up, the sea, desirous of paying respect to the इक्ष्वाकु family, thought (to himself): इक्ष्वाकोः कुलं तस्य मानः तं अर्थयते इति । उप. म. ६. If, I shall not render help to हनूमत्, the monkey-chief, I shall be an object of censure to all those who

अहमिक्ष्वाकुनाथेन सगरेण विवर्धितः ।
इक्ष्वाकुसचिवश्चायं तन्नार्हत्यवसादितुम् ॥ २५ ॥
तथा मया विधातव्यं विश्रमेत यथा कपिः ।
शेषं च मयि विश्रांतः सुखेनातितरिष्यति " ॥ २६ ॥
इति कृत्वा मतिं साध्वीं समुद्रश्छन्नमंभसि ।
हिरण्यनाभं मैनाकमुवाच गिरिसत्तमम् ॥ २७ ॥
" त्वामिहासुरसंघानां पातालतलवासिनाम् ।
देवराज्ञा गिरिश्रेष्ठ परिघः संनिवेशितः ॥ २८ ॥
तिर्यगूर्ध्वमधश्चैव शक्तिस्ते शैल वर्धितुम् ।
तस्मात् संचोदयामि त्वामुत्तिष्ठ गिरिसत्तम ॥ २९ ॥

are endowed with speech. सर्वैः वाच्यः । तृ. त. विवक्षताम्—Gen. plu. of विवक्षत् Pres. Part. from the Desider. form of वच् with वि to speak.

१. I was reared up by सगर, the lord of the इक्ष्वाकु race and this (monkey) is a friend of the इक्ष्वाकु family. Hence he does not deserve to perish. इक्ष्वाकुनाथः and °सचिवः are both ष. त. २. I must act in such a way that the monkey will get rest. After taking rest on me he will easily cross the remaining distance. विधातव्यं—Pot. Pass. Part. from धा with वि 3rd. U. to do. 3. Entertaining this happy thought, the sea said to मैनाक, the best of the mountains, concealed under water and in the centre of which is gold. हिरण्यं नाभौ यस्य सः । बहु०. गिरिषु सत्तमः । स. त. ४. O best mountain, you are posted here by the king of the gods as a barrier to the multitude of demons who dwell in the nether-world. असुराणां संघः तेषाम् । ष. त. पातालतले वसन्ति इति तेषाम् । उप. स. देवराज्ञा—Irreg. for देवराजेन. ष. त. संनिवेशितः—P. P. P. from the causal of विश् with सं and नि. ५. You possess power, O mountain, to grow in size obliquely, upwards and downwards. Hence do I urge you; rise up, O best of the mountains.

स एष कपिशार्दूलस्त्वामुपर्येति वीर्यवान् ।
हनूमान् रामकार्यार्थी भीमकर्मा खमाप्लुतः " ॥ ३० ॥
हिरण्यगर्भो मैनाको निशम्य लवणांभसः ।
उत्पपात जलात्तूर्णं महाद्रुमलतावृतः ॥ ३१ ॥
समुत्थितमसंगेन हनूमानग्रतः स्थितम् ।
मध्ये लवणतोयस्य विघ्नोऽयमिति निश्चितः ॥ ३२ ॥
स तमुच्छ्रितमत्यर्थं महावेगो महाकपिः ।
उरसा पातयामास जीमूतमिव मारुतः ॥ ३३ ॥
तमाकाशगतं वीरमाकाशे समुपस्थितः ।
प्रीतो हृष्टमना वाक्यमब्रवीत् पर्वतः कपिम् ॥ ३४ ॥

१. This हनूमत्, the powerful monkey-chief, comes (to take rest) on you. He, of terrific prowess (भीमकर्मा), has jumped up to the sky with a view to accomplish Rāma's object. त्वाम् उपरि—Irreg. for तव उपरि. रामस्य कार्यं अर्थयते इति । उप. स. भीमानि कर्माणि यस्य सः । बहु०. 2. The golden मैनाक mountain on hearing (the words) of the sea instantly (तूर्णं) came up from the water covered on all sides (आ) with big trees and creepers. निशम्य—Absolutive fr. शम् with नि 4 P 'to listen to'. Supply वचांसि after लवणांभसः । लवणं अम्भः यस्य सः । बहु०. द्रुमलताः । द्वंद्व. महाद्रु०—कर्म. and तैः आवृतः। तृ. त. ३. On seeing the mountain risen up lone (असंगेन) in the midst of the sea, he firmly believed that it was an obstacle (in his way), as it stood in front of him. लवणं तोयं यस्य सः । बहु०. ४. That great monkey, of great velocity, dashed out that mountain which had come up very high, with his chest, just as the wind (does) a cloud. महान् वेगः यस्य सः । बहु०. महाकपिः । कर्म०. पातयामास—Peri. Perf. 3rd. sing. from the causal of पत् 1st. P. to fall. ५. The mountain which had come up into the sky, being pleased and glad at heart, said the following words to the brave monkey who was in the sky. आकाशं गतम् । द्वि. त. हृष्टं मनः यस्य सः । बहु०.

"[१]दुष्करं कृतवान् कर्म त्वमिदं वानरोत्तम ।
निपत्य मम शृंगेषु सुखं विश्रम्य गम्यताम् ॥ ३५ ॥
[२]राघवस्य कुले जातैरुदधिः परिवर्धितः ।
स त्वां रामहिते युक्तं प्रत्यर्चयति सागरः ॥ ३६ ॥
[३]कृते च प्रतिकर्तव्यमेष धर्मः सनातनः ।
सोऽयं तत्प्रतिकारार्थी त्वत्तः संमानमर्हति ॥ ३७ ॥
[४]तिष्ठ त्वं हरिशार्दूल मयि विश्रम्य गम्यताम् ।
त्वन्निमित्तमनेनाहं बहुमानात्प्रचोदितः ॥ ३८ ॥
[५]योजनानां शतं चापि कपिरेष खमाप्लुतः ।
तव सानुषु विश्रांतः शेषं प्रक्रमतामिति ॥ ३९ ॥
[६]तदिदं गंधवत् स्वादु कंदमूलफलं बहु ।
तदास्वाद्य हरिश्रेष्ठ विश्रांतोऽनु गमिष्यसि ॥ ४० ॥

१. O best of the monkeys, you have accomplished this difficult task; so descending on my summit take rest (for some time) and then proceed further with ease (सुखं). कृतवान्—Past Act. Part. from कृ 8 U. to do. २. The sea has been brought up (*lit.* increased on all sides) by those (sons of सगर) born in the family of राघव. Hence he is honouring you who are intent on doing good to Rāma. ३. 'One good *turn* deserves another' is an established rule of moral law. He, therefore, deserves respect from you (त्वत्तः), desirous as he is of returning that obligation. तस्य प्रतिकारं अर्थयते इति । उप. त. ४. O monkey-chief, stand (awhile) on me, take rest and then proceed further. I have been urged by this (sea) with great respect for your sake. ५. With the words (इति), " This monkey has gone over a distance of a hundred योजनs into the sky. Let him take rest on your summits and then cover the remaining distance." ६. You should, therefore, O monkey-chief, enjoy these various fragrant and sweet bulbous and other roots and fruits, take rest and then go further. कंदमूलफलम् is समा० द्वंद्व.

अतिथिः किल पूजार्हः प्राकृतोऽपि विजानता ।
धर्मं जिज्ञासमानेन किं पुनस्त्वादृशो महान् ॥ ४१ ॥
त्वं च देववरिष्ठस्य मारुतस्य महात्मनः ।
पुत्रस्तस्यैव वेगेन सदृशः कपिकुञ्जर ॥ ४२ ॥
पूजिते त्वयि धर्मज्ञे पूजां प्राप्नोति मारुतः ।
तस्मात्त्वं पूजनीयो मे शृणु चाप्यत्र कारणम् ॥ ४३ ॥
पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन् ।
तेऽपि जग्मुर्दिशः सर्वा गरुडानिलवेगिनः ॥ ४४ ॥
ततस्तेषु प्रयातेषु देवसंघाः सहर्षिभिः ।
भूतानि च भयं जग्मुस्तेषां पतनशङ्कया ॥ ४५ ॥

१. It is said (किल) that even an ordinary (प्राकृतः) guest deserves to be honoured by the wise who have some consideration for their religion (धर्मं जिज्ञासमानेन). How much more then (किं पुनः) should a great person like you (be honoured) ? जिज्ञासमान—Pre. Part. from the Desider. form of ज्ञा to know. २. O best of the monkeys, you are the son of the illustrious wind who is the greatest of the gods and you are an equal to him alone in velocity. महान् आत्मा यस्य । बहु०. ३. When you, who know your duties, are worshipped, the wind (also) is worshipped. For that reason you are fit to be honoured by me. There is also another reason for this (अत्र), please listen to it. धर्मं जानाति इति । उप०. पूजनीयः = पूज्यः—Pot. Pass. Part. from पूज् 10 P. to adore. ४. Formerly in the golden age, O friend, the mountains had wings. They all (अपि) used to go in all directions with the same agility as that of the eagle and the wind. गरुडश्च अनिलश्च । द्वंद्व. तयोः वेगः इव वेगः येषां ते । बहु०. ५. The multitudes of gods with sages, and other creatures also were overcome with fear (भयं जग्मुः) at the thought of their falling

ततः क्रुद्धः सहस्राक्षः पर्वतानां शतक्रतुः ।
पक्षांश्चिच्छेद वज्रेण ततः शतसहस्रशः ॥ ४६ ॥
स मामुपगतः क्रुद्धो वज्रमुद्यम्य देवराट् ।
ततोऽहं सहसा क्षिप्तः श्वसनेन महात्मना ॥ ४७ ॥
अस्मिँल्लवणतोये च प्रक्षिप्तः प्लवगोत्तम ।
गुप्तपक्षः समग्रश्च तव पित्राभिरक्षितः ॥ ४८ ॥
ततोऽहं मानयामि त्वां मान्यो हि मम मारुतः ।
त्वया ममैष संबंधः कपिमुख्य महागुणः ॥ ४९ ॥
एवमुक्तः कपिश्रेष्ठस्तं नगोत्तममब्रवीत् ।
" प्रीतोऽस्मि कृतमातिथ्यं मन्युरेषोऽपनीयताम् " ॥५०॥

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down when they were moving through the air. तेषु प्रयातेषु–Locative Absolute. देवसंघाः—ष. त.। पतनस्य शङ्का तया । ष. त.

१. Then the thousand-eyed god Indra, being enraged, cut off the wings of the mountains into hundreds and thousands of pieces with his thunderbolt. सहस्राणि अक्षीणि यस्य सः । बहु०. २. That king of the gods, raising his thunderbolt, approached me with rage. Just then I was thrown aside by the magnanimous Wind. ३ And by being thrown into this ocean. O best of the monkeys, with my wings preserved, I was completely saved by your father. गुप्ताः पक्षाः यस्य सः । बहु०. ४. Hence do I respect you, for the wind indeed deserves to be respected by me. This, O chief of the monkeys, is my relation with you and it is of high quality. महान् गुणः यस्य सः । बहु०. ५. The chief of the monkeys, thus spoken to, said to the best of the mountains, " I am pleased (with you), for you have shown hospitality (to me); but this anger should be given no room (in your heart, as I cannot accede to your request)". अपनीयताम्—Impera. 3rd, sing. from the Pass. of नी with अप.

इत्युक्त्वा पाणिना शैलमालभ्य हरिपुंगवः ।
जगामाकाशमाविश्य वीर्यवान् प्रहसन्निव ॥ ५१ ॥
ततश्च स मुहूर्तेन व्यतिचक्राम सागरम् ।
प्राप्तभूयिष्ठपारस्तु सर्वतः परिलोकयन् ॥ ५२ ॥
योजनानां सहस्रान्ते वनराजिं ददर्श सः ।
सागरं सागरानूपं सागरानूपजान् द्रुमान् ।
सागरस्य च पत्नीनां मुखान्यपि व्यलोकयत् ॥ ५३ ॥
ततः स लंबस्य गिरेः समृद्धे विचित्रकूटे निपपात कूटे ।
सकेतकोद्दालकनारिकेले महाद्रिकूटप्रतिमो महात्मा॥५४॥
स सागरं दानवपन्नगायुतं बलेन विक्रम्य महोर्मिमालिनम् ।
निपत्य तीरे च महोदधेस्तदा ददर्श लंकाममरावतीमिव॥५५

१. With these words resting his hand on the mountain the powerful monkey-chief proceeded through the sky with a smile. २. Then in an instant he went far beyond the sea and was looking all round when he had almost reached the other end (of the sea). प्राप्तं भूयिष्ठं (almost) पारं येन सः । बहु०. ३. At the end of a thousand योजनs he beheld a long tract of forest, a sea, the regions adjoining it, the trees growing in these regions and also the mouths of (several) rivers (lit. wives of the sea). सागरानूपं—ष. त. अनूपं-अनुगताः आपः यस्मिन् तत्। बहु०. तस्मिन् जायन्ते इति, तान् । उप०. ४. Then that illustrious (monkey), who was himself like the peak of a great mountain, descended on the rich summit of that big mountain which had beautiful (विचित्र) dwellings (कूट) on it, and which was full of केतक, उद्दालक and co-coanut trees. विचित्राः कूटाः यस्मिन् । बहु०. केतक...ले is also बहु०. ५. Having crossed with his might the ocean, possessed of great waves and full of demons and snakes, he descended on the shore of the great sea and then saw Lankā, appearing like Amarāvatī दानवाश्च पन्नगाश्च । द्वं. तैः युतं—तृ. त. महत्यः ऊर्मयः क. स. महोर्मीणां माला महोर्मिमाला ष. त. + इन्। महोदधिः—क. स.

द्वितीयः सर्गः ।

स सागरमनाधृष्यमतिक्रम्य महाबलः ।
त्रिकूटशिखरे लंकां स्थितां स्वस्थो ददर्श ह ॥ १ ॥
सीतापहारणार्थेन रावणेन सुरक्षिताम् ।
समंताद्विचरद्भिश्च राक्षसैरुग्रधन्विभिः ॥ २ ॥
तस्याश्च महतीं गुप्तिं सागरं च निरीक्ष्य सः ।
रावणं च रिपुं घोरं चिन्तयामास वानरः ॥ ३ ॥
" आगत्यापीह हरयो भविष्यन्ति निरर्थकाः ।
न हि युद्धेन वै लंका शक्या जेतुं सुरैरपि ॥ ४ ॥
अनेन रूपेण मया न शक्या रक्षसां पुरी ।
प्रवेष्टुं राक्षसैर्गुप्ता क्रूरैर्बलसमन्वितैः ॥ ५ ॥

१. That firm-minded (स्वस्थः) monkey, of great prowess, having crossed the invincible ocean, saw Lankā which was situated on the top of the त्रिकूट mountain. न आधृष्यं अनाधृष्यं—नञ् त. आधृष्य—Pot. Pass. Part. from धृष् with आ 5 P. to defy. स्वस्मिन् तिष्ठति इति स्वस्थः । उप०. २. It was well guarded by रावण with a view to the abduction of सीता with necessary राक्षसs who were going about on all sides (समंतात्) with terrible bows (in their hands). सीतायाः अपहारणं—ष. त. तस्य अर्थः । ष. त. सुरक्षिताम्=सम्यग् रक्षिताम् । उग्राणि धनूंषि येषां तैः । बहु०. ३. Minutely observing its great defence, and the sea and considering that रावण was a terrible foe, the monkey thought: ४. It would be of no avail even if the monkeys come here. For लंका cannot be conquered even by the gods by means of war. नास्ति अर्थः (उपयोगः) येषां ते । बहु०. ५. It is impossible for me to enter this city of the राक्षसs in this form, guarded as it is by the ferocious and powerful demons. बलेन समन्विताः । तृ. त.

उग्रौजसो महावीर्या बलवंतश्च राक्षसाः
वञ्चनीया मया सर्वे जानकीं परिमार्गता ॥ ६ ॥
लक्ष्यालक्ष्येण रूपेण रात्रौ लंकापुरी मया ।
प्राप्तकालं प्रवेष्टुं मे कृत्यं साधयितुं महत् ॥ ७ ॥
न विनश्येत्कथं कार्यं रामस्य विदितात्मनः ।
एकामेकस्तु पश्येयं रहिते जनकात्मजाम् ॥ ८ ॥
इहाहं यदि तिष्ठामि स्वेन रूपेण संवृतः ।
विनाशमुपयास्यामि भर्तुरर्थश्च हास्यति ॥ ९ ॥
तदहं स्वेन रूपेण रजन्यां ह्रस्वतां गतः ।
लंकामभिपतिष्यामि राघवास्यार्थसिद्धये ॥ १० ॥
रावणस्य पुरीं रात्रौ प्रविश्य सुदुरासदाम् ।
विचिन्वन् भवनं सर्वं द्रक्ष्यामि जनकात्मजाम्" ॥ ११ ॥

१. While searching for सीता, I must dupe all the demons, although they are of terrific prowess (उग्रौजसः), of great strength and powerful. वञ्चनीयाः—Nom. Plu. of वञ्चनीय which is Pot. Pass. Part. from वञ्च् 'to deceive'. उग्रं ओजः येषां ते । बहु०. २. To accomplish that great task, it is necessary for me to enter the city of Lankā at night in a form invisible (to the physical eye) and visible (only by the act itself). प्राप्तः कालः यस्य तत् । ब. स. *lit.* that of which the time has come; necessary. ३. How should the work of Rāma, who possesses a great mind, not be spoiled? I should (like to) see सीता, the daughter of Janaka, alone in a solitary place (रहिते). विदितः आत्मा यस्य सः । बहु०. 'whose mind is well-known to be great'. ४. If I stand here enveloped in this my own form, I shall meet with destruction, and then the object of my master will suffer. ५. Hence I, with my form contracted during the night, shall fall upon Lankā with the intention of achieving the purpose of Rāma. अर्थस्य सिद्धिः तस्ये । ष. त. ६. Having entered at night the city of रावण, very difficult of access, I shall search all the

इति निश्चित्य हनुमान् सूर्यस्यास्तमनं कपिः ।
आचकांक्षे तदा वीरो वैदेह्या दर्शनोत्सुकः ॥ १२ ॥

तृतीयः सर्गः ।

निशि लंकां महासत्त्वो विवेश कपिकुञ्जरः ।
रम्यकाननतोयाढ्यां पुरीं रावणपालिताम् ॥ १ ॥
तां रत्नवसनोपेतां गोष्ठागारावतंसकाम् ।
तां नष्टतिमिरां दीपैर्भास्वरैश्च महागृहैः ॥ २ ॥
अथ सा हरिशार्दूलं प्रविशंतं महाबलम् ।
नगरी स्वेन रूपेण ददर्श पवनात्मजम् ॥ ३ ॥
स्वयमेवोत्थिता तत्र विकृताननदर्शना ।
मुञ्चमाना महानादमब्रवीत् पवनात्मजम् ॥ ४ ॥

houses and find out the daughter of Janaka. अत्यंतदुःखेन आसादयितुं शक्या—सुदुरासदा ।

१. Having thus resolved, हनूमत्, the brave monkey, who was eager to behold सीता, was anxiously waiting for sunset. दर्शनेन उत्सुकः । तृ. त. २. The monkey-chief, of great prowess, entered at night the city of Lankā, rich in water and lovely forests, and guarded by रावण. रम्याणि काननानि । कर्म० रम्य...यानि—द्वंद्व. तैः आढ्यां—तृ. त. ३. It had put on jewelled garments and had cowpens and other houses for its ear-ornaments and all the darkness in it had been dispelled by shining lights and great houses. रत्नानि एव वसनं । कर्म. तैः उपेताम् । तृ. त. गोष्ठागाराः । द्वंद्व. ते एव अवतंसकानि यस्याः सा । बहु०. नष्टः तिमिरः यस्मात् । बहु०. ४. Then that city saw the powerful monkey-chief, the son of the wind, enter in his own form. ५. The city, then, got up with its face terrible to look at and, uttering a terrible cry, said to हनूमत् (lit the son of the Wind). विकृतं आननस्य दर्शनं यस्याः सा । बहु०. महांश्चासौ नादश्च । कर्म०.

" कस्त्वं केन च कार्येण इह प्राप्तो वनालय ।
कथयस्वेह यत्तत्त्वं यावत्प्राणान्धरिष्यसि ॥ ५ ॥
न शक्या खल्वियं लंका प्रवेष्टुं वानर त्वया ।
रक्षिता रावणबलैरभिगुप्ता समंततः " ॥ ६ ॥
अथ तामब्रवीद्वीरो हनूमानग्रतः स्थिताम् ।
" कथयिष्यामि ते तत्त्वं यन्मां त्वं परिपृच्छसि ॥ ७ ॥
का त्वं विरूपनयना पुरद्वारेऽवतिष्ठसि ।
किमर्थं चापि मां रुध्द्वा निर्भर्त्सयसि दारुणा " ॥ ८ ॥
हनूमद्वचनं श्रुत्वा लंका सा कामरूपिणी ।
उवाच वचनं क्रुद्धा परुषं पवनात्मजम् ॥ ९ ॥
" अहं राक्षसराजस्य रावणस्य महात्मनः ।
आज्ञाप्रतीक्षा दुर्धर्षा रक्षामि नगरीमिमाम् ॥ १० ॥

१. O forest-dweller, who are you? On what business have you come here? Just tell me the (whole) truth, so long as you continue to live. वनं आलयं यस्य सः । बहु०. वनालयः=वानरः । तत्त्वं=सत्यम्. २. It is, O monkey, really impossible for you to enter this Lankā protected as it is by the forces of Rāvaṇa and guarded on all sides. ३. Thereupon the brave हनूमत् said to her who was standing in front of him: ' I shall tell you the truth about which you are asking me.' *N. B.* Lankā is standing befoer हनूमत् in the form of a woman. ४. " Who are you, with deformed eyes, standing at the city-gate? And standing in my way, why do you menace me so harshly? ५ Having heard these words of हनूमत्, that Lankā who could assume any form at will, being angry, addressed these words in a harsh tone to the son of the wind: कामेन रूपं-तृ. त. तद् अस्याः अस्ति इति इन्. ६. I who am the obedient servant of the distinguished Rāvaṇa, the king of the

न शक्या मामवज्ञाय प्रवेष्टुं नगरी त्वया ।
अद्य प्राणैः परित्यक्तः स्वप्स्यसे निहतो मया " ॥ ११ ॥
ततः स हरिशार्दूलो लंकया ताडितो भृशम् ।
ननाद सुमहानादं वीर्यवान् मारुतात्मजः ॥ १२ ॥
ततः संवर्तयामास वामहस्तस्य सोऽङ्गुलीः ।
मुष्टिनाभिजघानैतां हनूमान् क्रोधमूर्च्छितः ॥ १३ ॥
ततो वै भृशमुद्विग्ना लंका सा गद्गदाक्षरम् ।
उवाचागर्वितं वाक्यं हनुमंतं प्लवंगमम् ॥ १४ ॥
" प्रसीद सुमहाबाहो त्रायस्व हरिसत्तम ।
समये सौम्य तिष्ठंति सत्त्ववंतो महाबलाः ॥ १५ ॥

राक्षसs, and who am unassailable, have been guarding this city. आज्ञाप्रतीक्षा=नियोगपरिपालिका । आज्ञां प्रतीक्षते इति । उप ०.

१. Treating me with contempt, you cannot enter this city. To-day you will lie down here bereft of your life, being slain by me. २. Then that powerful monkey-chief, the son of the wind, being excessively beaten by Lankā, shouted a very terrible cry. ३. Then that हनूमत् being infatuated with anger, closely brought together (संवर्तयामास) the fingers of his left hand (so as to form a fist) and with that fist he dealt a blow at her. संवर्तयामास—Peri. Perf. 3rd per. sing from the causal of वृत् with सम् 1st. A. 'to wrap up'. क्रोधेन मूर्छितः । तृ. त. अंगुलीः संवर्तयायास=मृष्टिं बबंध । 'clenched the fist'. ४. Then greatly depressed in mind that Lankā gave up her pride and said in faltering accents the (following) words to the monkey हनूमत्. गद्गदानि अक्षराणि यस्मिन् तत् । बहु०. अगर्वितम्=गर्वरहितम् । ५. Be pleased and save (me), O monkey-chief, who are endowed with very great arms. Noble friend, those virtuous beings (सत्त्ववंतः), who possess great strength, abide by an agreement (समय).

अहं तु नगरी लंका स्वयमेव प्लवंगम ।
निर्जिताऽहं त्वया वीर विक्रमेण महाबल ॥ १६ ॥
इदं च तथ्यं श्रृणु मे ब्रुवन्त्या वै हरीश्वर ।
स्वयं स्वयंभुवा दत्तं वरदानं यथा मम ॥ १७ ॥
यदा त्वां वानरः कश्चिद् विक्रमाद्वशमानयेत् ।
तदा त्वया हि विज्ञेयं रक्षसां भयमागतम् ॥ १८ ॥
स हि मे समयः सौम्य प्राप्तोऽद्य तव दर्शनात् ।
स्वयंभूविहितः सत्यो न तस्यास्ति व्यतिक्रमः ॥ १९ ॥
सीतानिमित्तं राज्ञस्तु रावणस्य दुरात्मनः ।
रक्षसां चैव सर्वेषां विनाशः समुपागतः ॥ २० ॥
तत्प्रविश्य हरिश्रेष्ठ पुरीं रावणपालिताम् ।
विधत्स्व सर्वकार्याणि यानि यानीह वाञ्छसि ॥ २१ ॥

१. And I am the city of Lankā itself, O brave monkey of great strength, and have been vanquished by you by your heroic valour. २. Just listen to me, O monkey-chief, when I speak the truth to you as to how God Brahman himself granted a boon to me. वरस्य दानम् । ष. त. ३. When some monkey will subdue you through his prowess, then you should know it for certain (हि) that some danger is imminent to the Rākshasas. *N. B.* This was the boon granted by Brahman to Lankā ४. Gentle friend, that occasion (समय) has, indeed, arrived this day on meeting you. Being laid down by the self-existent God himself, it must come true; it cannot be otherwise. व्यतिक्रमः=violation or breach. स्वयंभुवा विहितः । तृ. त. ५. Destruction of the wicked king Rāvaṇa and also of all the Rākshasas is impending, occasioned (only) by Sītā's (abduction). सीता निमित्तं यस्य तद् यथा स्यात् तथा । अव्य० स. दुष्टः आत्मा यस्य सः तस्य । बहु०. ६. Hence enter, O monkey-chief, into this city which is protected by Rāvaṇa and

चतुर्थः सर्गः ।

स निर्जित्य पुरीं लंकां श्रेष्ठां तां कामरूपिणीम् ।
विक्रमेण महातेजा हनूमान् कपिसत्तमः ॥ १ ॥
अद्वारेण महावीर्यः प्राकारमभिपुप्लुवे ।
निशि लंकां महासत्त्वो विवेश कपिकुञ्जरः ॥ २ ॥
प्रविश्य नगरीं लंकां कपिराजहितंकरः ।
चक्रेऽथ पादं सव्यं च शत्रूणां स तु मूर्धनि ॥ ३ ॥

पञ्चमः सर्गः ।

ततः स मध्यंगतमंशुमंतं
ज्योत्स्नावितानं मुहुरुद्वमन्तम् ।

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there carry out all the designs you have in mind. विधत्स्व=अनुतिष्ठ ।

१. That energetic हनूमत्, the monkey-chief, vanquished with his valour (the presiding deity of) that best city of Lankā, which could take any form at will. २. And then that best of the monkeys, of great strength and valour, leaped up the rampart of the city by an unusual entrance (अद्वारेण) and thus entered Lankā at night. ३. That benefactor of the monkey-king, having entered the city of Lankā, first set his left foot there, because it (*i. e.* setting the left foot first in the enemies' kingdom) is regarded as that (placed) on the head of the enemy. N. B. According to the शास्त्रs, one should enter the enemies' kingdom by a door not generally used and first set his left foot there, to ensure success. हितं करोति इति । अलुक्. कपिराजः । ष. त. तस्य हितं-करः । ष. त. ४. Then that prudent (धीमान्) monkey

ददर्श धीमान् दिवि भानुमन्तम्
गोष्ठे वृषं मत्तमिव भ्रमन्तम् ॥ १ ॥
लोकस्य पापानि विनाशयंतं
महोदधिं चापि समेधयन्तम् ।
भूतानि सर्वाणि विराजयन्तम्
ददर्श शीतांशुमथाभियान्तम् ॥ २ ॥
हंसो यथा राजतपंजरस्थः
सिंहो यथा मंदरकंदरस्थः ।
वीरो यथा गर्वितकुञ्जरस्थः
चन्द्रोऽपि बभ्राज तथांबरस्थः ॥ ३ ॥
बुद्धिप्रधानान् रुचिराभिधानान्
संश्रद्दधानान् जगतः प्रधानान् ।

saw the radiant moon just in the middle of the welkin, constantly throwing out there the canopy of her light, and appearing like a haughty bull moving about in the cowpen. मध्यं गतम् । अलु०. ज्योत्स्नायाः वितानं । ष. त.

१. He beheld the moon rising up (in the sky) destroying the sins of men, swelling up the great ocean and giving light to all the creatures (alike). पापानि= पापजनकदुःखानि । समेधयन्तम्=वर्धयन्तम् । शीताः अंशवः यस्य सः। बहु०. २. The moon also shone in the sky like a swan in a silver cage, like a lion lying in a cave in the मंदर mountain, and like a warrior riding a haughty elephant राजतपंजरः । कर्म०. राजतपंजरे तिष्ठति इति । उप०. Dissolve other compounds in the same way. ३. In that city he saw राक्षसs who were distinguished in intelligence, whose words were sweet (to the ear), who had faith (in their religion), who were the lords of the world, who had put on various clothes and who were of great prowess. बुद्धिः प्रधानं (प्रधानगुणः) येषां तान्। बहु०. रुचिरं अभिधानं (वचनं) येषां तान् । बहु०. सम्यक् श्रद्दधानान्—Accu.

नानाविधानांश्च महानुभावान्
  ददर्श तस्यां पुरि यातुधानान् ॥ ४ ॥
[१]ननंद दृष्ट्वा स च तान् सुरूपान्
  नानागुणानात्मगुणानुरूपान् ।
विद्योतमानान् सविशुद्धरूपान्
  ददर्श कांश्चिच्च पुनर्विरूपान् ॥ ५ ॥
[२]ततः प्रियान्प्राप्य मनोभिरामान्
  सुप्रीतियुक्ताः सुमनोभिरामाः ।
गृहेषु हृष्टा परमाभिरामा
  हरिप्रवीरः स ददर्श रामाः ॥ ६ ॥
[३]न त्वेव सीतां परमाभिजातां
  पथि स्थिते राजकुले प्रजाताम् ।
भर्तुर्मनः श्रीमदनुप्रविष्टां
  स्त्रीभ्यः पराभ्यश्च सदा विशिष्टाम् ॥ ७ ॥

Plu. of श्रद्धान—Pre. Part. fr. श्रद्धा 3 A. 'to believe.' नानाप्रकारं विधानं (वेषादेः) येषां तान् । बहु०.

१. He was glad to see some demons of good forms, endowed with many good qualities and worthy of his own excellences. He also saw others who were ugly but shining with their splendid forms. २. Then that monkey-chief beheld some women who were full of great affection to meet their beautiful lovers, who happily dwelt in their houses, who looked charming on account of (wearing) flowers (सुमनस्) and who were exceedingly captivating. मनसः अभिरामाः (प्रियाः)। ष. त. सुमनोभिः (पुष्पैः) अभिरामाः। तृ. त. ३. But he could not see सीता of high birth, born in a royal family abiding by a righteous path, who had found a permanent place in the noble heart (श्रीमत् मनः) of her husband, and who was ever distinguished from other women. परमं अभिजातं यस्याः सा। बहु०. पथि स्थिते = धर्ममार्गस्थे ।.

सीतामपश्यन् मनुजेश्वरस्य
रामस्य पत्नीं वदतां वरस्य ।
बभूव दुःखोपहतश्चिरस्य
प्लवंगमो मंद इवाचिरस्य ॥ ८ ॥

षष्ठः सर्गः ।

गृहाद्गृहं राक्षसानामुद्यानानि तु सर्वशः ।
वीक्षमाणोऽप्यसंत्रस्तः प्रासादांश्च चचार सः ॥ १ ॥
तेषु तेषु महार्हेषु भवनेषु महायशाः ।
तेषामृद्धिमतामृद्धिं ददर्श स महाकपिः ॥ २ ॥
सर्वेषां समतिक्रम्य भवनानि समंततः ।
आससादाथ लक्ष्मीवान् राक्षसेंद्रनिवेशनम् ॥ ३ ॥

१. Not being able to see सीता, the wife of राम who was the lord of men and the foremost of the eloquent (वदतां वरः), the monkey was overpowered with sorrow (दुःखोपहतः) for a long time and felt like a stupid fellow (मंदः इव) for a short while. मनुजेषु ईश्वरः । स. त. दुःखेन उपहतः । तृ. त. २. (Going) from house to house and looking at the gardens of the राक्षसs on all sides (सर्वशः), he fearlessly began to roam over the palaces ३. There in those various rich palaces that monkey, of high fame, marked the prosperity of those prosperous राक्षसs. महान् अर्हः यस्य तेषु । बहु०. महत् यशः यस्य सः । बहु०. ४. Going far beyond the mansions of all (other) Rākshasas all round, that fortunate (लक्ष्मीवान्) monkey finally (अथ) arrived at the dwelling place of the राक्षस-king. राक्षसेषु इंद्रः तस्य निवेशनम् । प. त.

अर्चिर्भिश्चापि रत्नानां तेजसा रावणस्य च ।
विरराज च तद्वेश्म रश्मिवानिव रश्मिभिः ॥ ४ ॥
प्रासादसंघातयुतं स्त्रीरत्नशतसंकुलम् ।
सव्यूढकक्ष्यं हनुमान् प्रविवेश महागृहम् ॥ ५ ॥

सप्तमः सर्गः ।

स वेश्मजालं बलवान् ददर्श
व्यासक्तवैदूर्यसुवर्णजालम् ।
यथा महत्प्रावृषि मेघजालं
विद्युद्विनद्धं सविहंगजालम् ॥ १ ॥
गृहाणि नानावसुराजितानि
देवासुरैश्चापि सुपूजितानि ।

१. That palace looked splendid on account of the rays of light issuing from the gems and also by the lustre of Rāvaṇa, just as the sun (looks bright) on account of his rays. २. Hanumat then entered into the big mansion having a number of palatial buildings, filled with hundreds of excellent women and having large (व्यूढ) inner apartments (कक्ष्य). प्रासादानां संघातैः युतम् । तृ. त. स्त्री रत्नमिव—क. स. स्त्रीरत्नशतेन संकुलम् । तृ. त. व्यूढकक्ष्यैः सहितम् । बहु०. ३. Then that mighty monkey saw a number of houses in which the golden windows were set with lapis lazuli and which had a number of birds kept in it, and which looked like a large assemblage of clouds in autumn flashing with lightning and having many a bird (around). व्यासक्तानि (संबद्धानि) वैदूर्यखचितानि च सुवर्णजालानि (स्वर्णगवाक्षाणि) यस्मिन् तत् । बहु०. ४. There the monkey discovered (many) houses, which were adorned with various kinds of wealth, which were greatly respected

सर्वैश्च दोषैः परिवर्जितानि
कपिर्ददर्श स्वबलार्जितानि ॥ २ ॥
तानि प्रयत्नाभिसमाहितानि
मयेन साक्षादिव निर्मितानि ।
महीतले सर्वगुणोत्तराणि
ददर्श लंकाधिपतेर्गृहाणि ॥ ३ ॥
ततो ददर्शोच्छ्रितमेघरूपं
मनोहरं काञ्चनचारुरूपम् ।
रक्षोऽधिपस्यात्मबलानुरूपं
गृहोत्तमं ह्यप्रतिरूपरूपम् ॥ ४ ॥
महीतले स्वर्गमिव प्रकीर्णं
श्रिया ज्वलंतं बहुरत्नकीर्णम् ।

by both the gods and the demons, which were quite free from all defects, and which were acquired (by Rāvana) by his own strength. नानावसुभिः राजितानि । तृ. त. स्वस्य बलेन आर्जितानि । तृ. त.

१. The houses of the lord of लंका which he saw were well-situated with (great) efforts, as if constructed by the demon मय himself and possessed of (उत्तर) all the excellences on the surface of the earth. प्रयत्नेन आभितः सम्यक् आहितानि । तृ. त. सर्वगुणैः उत्तराणि । तृ. त. २. Then he saw an excellent building of the demon-king, which appeared like a lofty cloud, which was charming and which had a beautiful golden form, which was worthy of his own prowess, and of unrivalled beauty. उच्छ्रितमेघस्य इव रूपं यस्य तत् । बहु०. मनः हरति इति मनोहरम् । उप०. काञ्चनस्य चारु रूपमिव रूपं यस्य तत् । बहु०. अप्रतिरूपरूपम्=निरुपमम् । ३. It looked like heaven brought down on earth, because it was radiating with lustre and was full of many a gem ; it resembled the summit of a mountain, being filled with flowers of various trees, and overspread with pollen. प्रकीर्णम् = पातितम् ।

नानातरूणां कुसुमावकीर्णं
गिरेरिवाग्रं रजसावकीर्णम् ॥ ५ ॥
मही कृता पर्वतराजिपूर्णा
शैलाः कृता वृक्षवितानपूर्णाः ।
वृक्षाः कृताः पुष्पवितानपूर्णाः
पुष्पं कृतं केसरपत्रपूर्णम् ॥ ६ ॥
[2]कृतानि वेश्मानि च पांडुराणि
तथा सुपुष्पा अपि पुष्करिण्यः ।
पुनश्च पद्मानि सकेसराणि
वनानि चित्राणि सरोवराणि ॥ ७ ॥
[3]ततस्तदा बहुविधभावितात्मनः
कृतात्मनो जनकसुतां सुवर्त्मनः ।
अपश्यतोऽभवदतिदुःखितं मनः
सुचक्षुषः प्रविचरतो महात्मनः ॥ ८ ॥

बहुग्लैः कीर्णं (पूर्णम्)। तृ. त. कीर्ण P. P. P. from कॄ 6 P. 'to scatter.'

१. The floor was filled with mountain-ranges, the mountains were full of a number of trees, the trees (in their turn) were completely covered wity many a flower, and the latter also was full of leaves and pollen. वितानम् = समूहः। All the compounds are तृ. त. २. The houses (therein) were rendered white and the lotus-pools had excellent lotuses, and the latter also were full of pollen, and there were also beautiful forests and lakes. ३. Then not being able to discover सीता, the illustrious हनूमत्, whose nature was admired (by all the world) in various ways, whose mind was cultured (कृतात्मनः), became very much dejected at heart although he was on the right path and was searching for her with a vigilant eye. बहुविधाभिः (नानाप्रकारैः) भावित : (सर्वजगत्पूजितः) आत्मा (स्वभावः) यस्य सः ।

अष्टमः सर्गः ।

स तस्य मध्ये भवनस्य संस्थितो
महद्विमानं मणिरत्नचित्रितम् ।
प्रतप्तजांबूनदजालकृत्रिमं
ददर्श धीमान् पवनात्मजः कपिः ॥ १ ॥
तदप्रमेयप्रतिकारकृत्रिमं
कृतं स्वयं साध्विति विश्वकर्मणा ।
दिवं गतं वायुपथे प्रतिष्ठितं
व्यराजतादित्यपथस्य लक्ष्मवत् ॥ २ ॥
न तत्र किंचिन्न कृतं प्रयत्नतो
न तत्र किंचिन्न महार्हरत्नवत् ।

बहु०. कृतात्मनः = शिक्षितांतःकरणस्य । बहु०. शोभनं वर्त्म यस्य सा । शोभनवर्त्मा or सुवर्त्मा तस्य सुवर्त्मनः । बहु०.

१. Standing in the centre of that mansion, the talented monkey saw a great balloon which was adorned with excellent gems, the windows in which were made of purified gold. मणिरत्नैः (मणिश्रेष्ठैः) चित्रितम् । तृ. त. प्रकर्षेण तप्तं जांबूनदं (सुवर्णं) —कर्म०. प्रतप्तजांबूनदजालानां (तन्मयगवाक्षाणां) कृत्रिमं (= कृतिः) यस्मिन् तत् । बहु०. २. It was beautified with excellent paintings and the creator of the universe has himself made it, saying, '(this is my) best (creation)'; it was soaring high in the sky standing firmly in the path of the wind and was looking beautiful like the mark (as it were) of the sun's path. अप्रमेयैः (अपरिच्छेद्यसौंदर्यादिभिः) प्रतिकारैः (प्रतिमादिभिः) कृत्रिमं (निर्वृत्तचित्रशोभम्) । तृ. त. वायोः पन्थाः = वायुपथः । ष. त. ३. There was nothing for which efforts were not taken, nothing that was not set with valuable jewels, nothing that had no special

न ते विशेषा नियताः सुरेष्वपि
न तत्र किंचिन्न महाविशेषवत् ॥ ३ ॥
तपःसमाधानपराक्रमार्जितं
मनःसमाधानविचारचारिणम् ।
अनेकसंस्थानविशेषनिर्मितं
ततस्ततस्तुल्यविशेषनिर्मितम् ॥ ४ ॥
मनः समाधाय तु शीघ्रगामिनं
दुरासदं मारुततुल्यगामिनम् ।
महात्मनां पुण्यकृतां महर्द्धिनां
यशस्विनामग्र्यमुदामिवालयम् ॥ ५ ॥

excellences, which latter were, however, not to be found even amongst gods. महान् अर्हः यस्य तत् महार्हम् । बहु०. महार्हाणि च तानि रत्नानि । तद्वत् ।

२. It was acquired (by Rāvaṇa) by means of the prowess which he attained by his austerities and profound meditation (समाधान); it used to fly in any direction at the sweet will (मनःसमाधान) (of the occupant); it was constructed with many a special feature and all the specialities were taken from every possible similar (तुल्य) conveyance. तपसा समाधानेन च लब्धः यः पराक्रमः तेन अर्जितम् । तृ. त. मनः समाधानेन (यत्र) विचारः (गमनस्य तत्र) संचरणशीलम् । संस्थानं=रचना। ततस्ततः तस्मात्तस्मादाहृतेन तुल्येन (दिव्यविमाननिर्माणोचितेन) विशेषेण (विशिष्टपदार्थेन) निर्मितम् । तृ. त. २. It could fly quickly (anywhere) at will (lit. satisfying the mind); it was difficult to be obtained by the sinful; in speed it was an equal of the wind; it was an abode only (इव=एव) of the magnanimous, meritorious, very prosperous, renowned and most happy people. अग्र्यमुदां=महासुखानाम् । शीघ्रं गच्छति इति । उप०. महार्द्धिनाम् ought to be महर्द्धिनाम्, shortened for the sake of metre. महती ऋद्धिः यस्य सः महार्द्धिः । ब. स.

[1]विशेषमालंब्य विशेषसंस्थितं
विचित्रकूटं बहुकूटमंडितम् ।
मनोऽभिरामं शरदिंदुनिर्मलं
विचित्रकूटं शिखरं गिरेर्यथा ॥ ६ ॥
[2]वहंति यं कुंडलशोभितानना
महाशना व्योमचरा निशाचराः ।
विवृत्तविध्वस्तविशाललोचना
महाजवा भूतगणाः सहस्रशः ॥ ७ ॥
[3]वसंतपुष्पोत्करचारुदर्शनं
वसंतमासादपि चारुदर्शनम् ।
स पुष्पकं तत्र विमानमुत्तमं
ददर्श तद्वानरवीरसत्तमः ॥ ८ ॥

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१. Resorting to a special speed, it occupied a special place in the sky; it was a receptacle of oddities; it was adorned with various chambers (कूट) ; it was charming to the mind, was as spotless as the autumnal moon and looked like the summit of a hill full of wonderful objects. विचित्राणां (आश्चर्यवस्तूनां) कूटं (समवायभूतम्) । ष. त. बहुभिः कूटैः (शालाभिः) मंडितम् । तृ. त. शरदिंदुः इव निर्मलम् । कर्म०.
२. It was borne by thousands of demons whose faces were radiant with ear-rings, who were gluttonous (महाशनाः), moving through the atmosphere, who were night-stalkers of great speed, and whose large eyes had given up all rolling movements (विवृत्तं *i. e.* were fixed). विवृत्तानि (विघूर्णानि) विध्वस्तानि (त्यक्तनिमेषाणि) विशालानि लोचनानि येषां ते । बहु०. निशासु (अपि अहरविशेषं) चरंति ते निशाचराः । उप.
३. That best of the brave monkeys saw in that place the best aerial car पुष्पक which appeared more charming than (the beauty) of the spring season and which looked (all the more) lovely because of the heaps of vernal flowers. वसन्तपुष्पोत्करेण (वसन्तकालिक पुष्पसमूहेन) चारु दर्शनं यस्य तत् । बहु०.

नवमः सर्गः ।

अर्धयोजनविस्तीर्णमायतं योजनं महत् ।
भवनं राक्षसेंद्रस्य बहुप्रासादसंकुलम् ॥ १ ॥
मार्गमाणस्तु वैदेहीं सीतामायतलोचनाम् ।
सर्वतः परिचक्राम हनूमानरिसूदनः ॥ २ ॥
तस्य हर्म्यस्य मध्यस्थं वेश्म चान्यत् सुनिर्मितम् ।
बहुनिर्यूहसंयुक्तं ददर्श पवनात्मजः ॥ ३ ॥
ब्रह्मणोऽर्थे कृतं दिव्यं दिवि यद्विश्वकर्मणा ।
विमानं पुष्पकं नाम सर्वरत्नविभूषितम् ॥ ४ ॥
परेण तपसा लेभे यत्कुबेरः पितामहात् ।
कुबेरमोजसा जित्वा लेभे तद्राक्षसेश्वरः ॥ ५ ॥
ततस्तं पुष्पकं दिव्यमारुरोह महाकपिः ।
तत्रस्थः सर्वतोगंधं पानभक्ष्यान्नसंभवम् ॥ ६ ॥

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१. Hanumat saw the palace of the demon-king which was half a yojana wide and a full yojana long; it was full of many palatial buildings. बहुभिः प्रासादैः संकुलम् । तृ. त. २. हनूमत्, the destroyer of his enemies, went all round (the palace) (with a view) to find out सीता, the daughter of Janaka, of large eyes. ३. Then the son of the wind saw another well-constructed building in the centre of the mansion, having many intoxicated elephants in it. बहुभिः निर्यूहैः (मत्तवारणैः) संयुक्तम् । तृ. त. ४. It was a celestial balloon, named पुष्पक, adorned with various jewels, which was first constructed in Heaven by the architect of gods for Brahman. सर्वैः रत्नैः विभूषितम् । तृ. त. ५. By great austerities कुबेर got it from god Brahman, and the demon-king got possession of it after vanquishing Kubera by his might. ६ and १ to ४ of the next page—Then that great monkey mounted that celestial पुष्पक car and standing there he smelt the sweet, charming (दिव्यं) and

दिव्यं संमूर्छितं जिघ्रन् रूपवंतमिवानिलम् ।
स गंधस्तं महासत्त्वं बंधुर्बंधुमिवोत्तमम् ॥ ७ ॥
इत एहीत्युवाचेव तत्र यत्र स रावणः ।
ततस्तां प्रस्थितः शालां ददर्श महतीं शिवाम् ॥ ८ ॥
रावणस्य मनःकांतां कान्तामिव वरस्त्रियम् ।
मणिसोपानविकृतां हेमजालविराजिताम् ॥ ९ ॥
स्वर्गोऽयं देवलोकोऽयमिंद्रस्येयं पुरी भवेत् ।
सिद्धिर्वेयं परा हि स्यादित्यमन्यत मारुतिः ॥ १० ॥
प्रध्यायत इवापश्यत् प्रदीपांस्तत्र काञ्चनान् ।
धूर्तानिव महाधूर्तैर्देवनेन पराजितान् ॥ ११ ॥
दीपानां च प्रकाशेन तेजसा रावणस्य च ।
अर्चिभिर्भूषणानां च प्रदीप्तेत्यभ्यमन्यत ॥ १२ ॥

powerful (संमूर्च्छितं) smell of various drinks and otl articles of food coming from all directions, as thou the wind itself was full of that smell. That fragrai invited as it were that mighty (हनूमत्) to the pla where रावण was, by saying 'come here,' as one brotl would invite his other dear brother. Then starting fr there, he saw a great auspicious chamber (शाला) Rāvana which was as pleasing to him as one of his be loved wives, which had (many) jewelled staircases specia made (विकृत) and which was adorned with golden windo Māruti was thinking to himself as to whether it was heav itself, or the world of the gods, or Indra's capital, some supernatural (परा) creation (सिद्धिः). माणिकृतसोपान विशेषेण कृतानि यस्यां सा । बहु०. ५. There he beh (many) golden lamps as though looking like gan sters vanquished in gambling by other great gamest and hence lost in thought (प्रध्यायतः). ६ That h appeared to him as though burning with the lig

[१]ततोऽपश्यत् कुथासीनं नानावर्णांबरस्रजम् ।
सहस्रं वरनारीणां नानावेषविभूषितम् ॥ १३ ॥
[२]परिवृत्तेऽर्धरात्रे तु पाननिद्रावशं गतम् ।
क्रीडित्वोपरतं रात्रौ सुष्वाप बलवत्तदा ॥ १४ ॥
[३]तासां संवृतदंतानि मीलिताक्षीणि मारुतिः ।
अपश्यत् पद्मगंधीनि वदनानि सुयोषिताम् ॥ १५ ॥
[४]प्रबुद्धानीव पद्मानि तासां भूत्वा क्षपाक्षये ।
पुनः संवृतपत्राणि रात्राविव बभुस्तदा ॥ १६ ॥
[५]इमानि मुखपद्मानि नियतं मत्तषट्पदाः ।
अंबुजानीव फुल्लानि प्रार्थयंति पुनः पुनः ॥ १७ ॥

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of the lamps, with Rāvaṇa's lustre, and with rays (issuing) from several decorations.

१. Then he saw thousands of best women seated on carpets, wearing variegated wreaths and garments, and adorned with diverse costume. नानावर्णानि अंबराणि स्रजश्च यस्य तत् । बहु०. नानाप्रकारेण वेषेण विभूषितम् । तृ. त. २. When half the night had passed away, overcome with sloth caused by (excessive) drinking, they slept soundly, having stopped enjoying pleasures at night. ३. मारुति found that the faces of those beautiful women were lotus-scented, with the teeth completely covered and with the eyes quite closed. संवृताः दंताः येषु तानि । बहु०. मीलितानि अक्षीणि येषु तानि । बहु०. पद्मस्य गंधः इव गंधः येषां तानि । बहु०. ४. At the close of the night their faces looked like full-blown lotuses, while at night they looked like lotuses having their petals closed. संवृतानि पत्राणि येषां तानि । बहु०. ५. These lotus-like faces the intoxicated bees now and then constantly solicited as though (they were) full-blown lotuses. नियतं = नित्यम् ।.

स च ताभिः परिवृतः शुशुभे राक्षसाधिपः ।
यथा ह्युडुपतिः श्रीमांस्ताराभिरभिसंवृतः ॥ १८ ॥
च्याश्च्यवंतेऽबराताराः पुण्यशेषसमावृताः ।
इमास्ताः संगताः कृत्स्ना इति मेने हरिस्तदा ॥ १९ ॥
न तत्र काश्चित् प्रमदाः प्रसह्य
वीर्योपपन्नेन गुणेन लब्धाः ।
न चान्यकामापि न चान्यपूर्वा
विना वरार्हां जनकात्मजां ताम् ॥ २० ॥
न चाकुलीना न च हीनरूपा
नादक्षिणा नानुपचारयुक्ता ।
भार्याऽभवत्तस्य न हीनसत्त्वा
न चापि कांतस्य न कामनीया ॥ २१ ॥

1. Surrounded by them the demon-king appeared as beautiful as the lovely moon (उडुपतिः) accompanied by (संवृतः) (a number of) stars on all sides (अभि). २. The monkey then thought that they were the stars that fall down from the sky with some merit left with them, assembled in their totality (संगताः कृत्स्नाः). पुण्यस्य शेषेण समावृताः । तृ. त. ३. None of the women there had been forcibly brought but they had all been obtained by virtue of the heroism which he possessed. Not a single woman was there who cherished a desire for any one else (but Rāvaṇa), or who belonged to any other individual, except that highly esteemed daughter of Janaka (who longed for Rāma). वीर्येण उपपन्नः तेन । तृ. त. अन्यस्मिन् कामः यस्याः अस्ति सा । बहु०. अन्यः (पतिः) पूर्वः यस्याः सा । बहु०. ४. There was none amongst his wives who was not nobly born, who was deformed (हीनरूपा), who was weak-minded (अदक्षिणा), who was not adorned with various ornaments and who was inferior in virtue.

बभूव बुद्धिस्तु हरीश्वरस्य
यदीदृशी राघवधर्मपत्नी ।
इमा यथा राक्षसराजभार्याः
सुजातमस्येति हि साधुबुद्धेः ॥ २२ ॥
पुनश्च सोऽचिंतयदार्तरूपो
ध्रुवं विशिष्टा गुणतो हि सीता
अथायमस्यां कृतवान् महात्मा
लंकेश्वरः कष्टमनार्यकर्म ॥ २३ ॥

दशमः सर्गः ।

तत्र दिव्योपमं मुख्यं स्फाटिकं रत्नभूषितम् ।
अवेक्षमाणो हनुमान् ददर्श शयनासनम् ॥ १ ॥

There was none who was not loved by her lover. न कुलीना । नञ् त. उपचारैः युक्ताः । तृ. त. हीनं सत्त्वं यस्याः सा । बहु०.

१. (On seeing these women) a thought first occurred to the mind of the well-meaning monkey-chief: 'If सीता, the lawful wife of राम, is like these wives of the demon-king, then it must indeed be Rāvaṇa's fortune.' सुजातं=भद्रम् । २. But again another thought entered his mind, when he was dejected, "Sītā is indeed far superior to them in virtue (गुणतः), even if (अथ) that powerful (महात्मा = महाबलः) lord of लंका has somehow (कष्टं) done a very reprehensible deed in (abducting) her." अनार्यकर्म = अपहरणरूपं कर्म ।. आर्तं (संजातपीडं) रूपं यस्य सः । बहु०. ३. In that hall while viewing (at several objects), हनूमत् saw an excellent (मुख्यं) crystalline (स्फाटिकं) bed-stool studded with jewels and similar to one in heaven. तत्र = शालायाम् ।. दिव्येन (= दिवि भवेन स्वर्गवर्तिपदार्थेन) एव उपमा यस्य तत् । बहु०. शयनस्य आसनम् (= पल्यंकप्रतिष्ठापनवेदिका) । ष. त.

[1]पीत्वाप्युपरतं चापि ददर्श स महाकपिः ।
भास्वरे शयने वीरं प्रसुप्तं राक्षसाधिपम् ॥ २ ॥
[2]निःश्वसंतं यथा नागं रावणं वानरोत्तमः ।
आसाद्य परमोद्विग्नः सोऽपासर्पत् सुभीतवत् ॥ ३ ॥
[3]तस्य राक्षसराजस्य निश्चक्राम महामुखात् ।
शयानस्य विनिःश्वासः पूरयन्निव तद्गृहम् ॥ ४ ॥
[4]गौरीं कनकवर्णाभामिष्टामन्तःपुरेश्वरीम् ।
कपिर्मंदोदरीं तत्र शयानां चारुरूपिणीम् ॥ ५ ॥
[5]स तां दृष्ट्वा महाबाहुर्भूषितां मारुतात्मजः ।
तर्कयामास सीतेति रूपयौवनसंपदा ॥ ६ ॥
[6]आस्फोटयामास चुचुंब पुच्छं
ननंद चिक्रीड जगौ जगाम ।

१. That mighty monkey then saw the brave demon-king quiet after having drunk and fast asleep on a radiant bed. २. On approaching Rāvana who was breathing like a cobra, the monkey-chief was exceedingly frightened (परमोद्विग्नः) and withdrew from him like such a one (*i. e.* सुभीतवत्). ३. Hard breathing issuing from the big mouth of that demon-king when asleep filled the whole abode as it were. ४. Then the monkey (saw) that fair मंदोदरी of beautiful form, of golden complexion, beloved (by her husband) and the sole mistress of the harem, sleeping in that hall (तत्र). कनकवर्णस्य आभा यस्याः सा । बहु०. अंतःपुरस्य (अंतःपुरस्त्रीणां) ईश्वरीम् । ष. त. ५. On seeing that lady wearing ornaments, the mighty son of the wind fancied that she was सीता, by reason of her superb beauty and youth. रूपयौवनयोः संपदा । ष. त. ६. He then slapped his arms and kissed his tail. He was full of delight, and hence was playing, singing and moving to and fro; he

स्तंभानरोहन्निपपात भूमौ
निदर्शयन् स्वां प्रकृतिं कपीनाम् ॥ ७ ॥

एकादशः सर्गः ।

अवधूय च तां बुद्धिं बभूवावस्थितस्तदा ।
जगाम चापरां चिंतां सीतां प्रति महाकपिः ॥ १ ॥
न रामेण वियुक्ता सा स्वप्तुमर्हति भामिनी ।
न भोक्तुं नाप्यलंकर्तुं न पानमुपसेवितुम् ॥ २ ॥
नान्यं नरमुपस्थातुं सुराणामपि चेश्वरम् ।
न हि रामसमः कश्चिद्विद्यते त्रिदशेष्वपि ॥ ३ ॥
अन्येयमिति निश्चित्य भूयस्तत्र चचार सः ।
पानभूमौ हरिश्रेष्ठः सीतासंदर्शनोत्सुकः ॥ ४ ॥

climbed the posts and leaped on the ground thus betraying the peculiar nature of the monkeys. आस्फोटयामास–Peri. Perf. 3rd. sing. from the causal of स्फुट् with आ. जगौ–Perf. 3rd. sing. from गै 'to sing.'

१. Completely removing that thought from his mind the mighty monkey stood quiet and was occupied by another thought regarding Sītā. अवधूय = त्यक्त्वा. २. That beautiful young woman will never get sleep when separated from Rāma, nor will she enjoy (other objects), nor adorn her person, nor drink any drink. ३. Nor will she approach any other man, even if he be the lord of the gods. For even amongst gods there is none who can be an equal of Rāma. ४. Deciding for certain that she was some other woman (and not Sītā), that monkey-chief began again to wander there in the drinking-room, being eager to find out सीता. सीतायाः संदर्शने or °नेन उत्सुकः । सु or तु. न

[१]अन्यत्रापि वरस्त्रीणां रूपसंलापशालिनाम् ।
सहस्रं युवतीनां तु प्रसुप्तं स ददर्श ह ॥ ५ ॥
[२]तासां मध्ये महाबाहुः शुशुभे राक्षसेश्वरः ।
गोष्ठे महति मुख्यानां गवां मध्ये यथा वृषः ॥ ६ ॥
[३]पद्मिनीनां प्रसुप्तानां रूपमासीद्यथैव हि ।
एवं सर्वमशेषेण रावणांतःपुरं कपिः ॥ ७ ॥
[४]निरीक्षमाणश्च ततस्ताः स्त्रियः स महाकपिः ।
जगाम महतीं शंकां धर्मसाध्वसशंकितः ॥ ८ ॥
[५]न हि मे परदाराणां दृष्टिर्विषयवर्तिनी ।
अयं चात्र मया दृष्टः परदारपरिग्रहः ॥ ९ ॥
[६]कामं दृष्टा मया सर्वा विश्वस्ता रावणस्त्रियः ।
न तु मे मनसः किंचिद्वैकृत्यमुपपद्यते ॥ १० ॥

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१. In another place also he happened to see a thousand other excellent young women, endowed with good form and speech, sleeping soundly. २. The mighty demon-king appeared in their midst just like a mighty bull in the midst of excellent (मुख्य) cows in a big cowpen. ३. The monkey found that the beauty of the sleeping women exactly corresponded to that of sleeping lotus-plants. Supply ददर्श after the word कपिः. रावणांतःपुरं—ष. त. ४. Then while looking at those women the mighty monkey apprehending some moral fear entertained a great doubt (in his mind and said to himself): धर्म-(लोप-) निमित्तं यत् साध्वसं (भयं) तेन शंकितः (भीतः)। तृ. त. ५. Indeed I have never looked at others' wives with a passionate glance; but here have I seen him who has abducted another's wife (which is sinful). परस्य दाराणां परिग्रहः येन कृतः सः। बहु०. ६. Granted that (कामं) I have seen all those women freely (विश्वस्ता), but it has had not

१मनो हि हेतुः सर्वेषामिंद्रियाणां प्रवर्तने ।
शुभाशुभास्ववस्थासु तच्च मे सुव्यवस्थितम् ॥ ११ ॥
२नान्यत्र हि मया शक्या वैदेही परिमार्गितुम् ।
स्त्रियो हि स्त्रीषु दृश्यंते सदा संपरिमार्गणे ॥ १२ ॥
३यस्य सत्त्वस्य या योनिस्तस्यां तत्परिमार्ग्यते ।
न शक्या प्रमदा नष्टा मृगीषु परिमार्गितुम् ॥ १३ ॥
४तदिदं मार्गितं तावच्छुद्धेन मनसा मया ।
रावणांतःपुरं सर्वं दृश्यते न च जानकी ॥ १४ ॥
५देवगंधर्वकन्याश्च नागकन्याश्च वीर्यवान् ।
अवेक्षमाणो हनुमान् नैवापश्यत जानकीम् ॥ १५ ॥
६तामपश्यन् कपिस्तत्र पश्यंश्चान्या वरस्त्रियः ।
अपक्रम्य तदा वीरः प्रस्थातुमुपचक्रमे ॥ १६ ॥

the least effect on my mind. विश्वस्ताः = इतरालोकनशंकारहिताः । वैकृत्यं = विकारः ।. न उपपद्यते = न प्राप्नोति ।.

१. It is the mind itself which drives the senses to (do) good or bad deeds; and in my case it is quite composed. शुभाशुभासु अवस्थासु—पुण्यपापकर्मसु ।. २. It is really impossible for me to trace the whereabouts of सीता elsewhere. While searching, women are always surely to be found amongst women only. ३. Any living being can be traced only where others of the same class are to be found. It is impossible to trace a lost woman in the midst of female deer. सत्त्वस्य = प्राणिनः । ४. I have therefore, first (तावत्) searched with a pure mind the entire harem of Rāvaṇa, but the daughter of जनक is not to be seen. ५. The mighty हनुमत् saw many celestial damsels, गंधर्व women and also नाग girls, but he did not find out सीता. ६. Not being able to trace सीता, although he came across many other excellent damsels, that brave monkey was about to leave that place to go elsewhere (in search of her).

स भूयः सर्वतः श्रीमान् मारुतिर्यत्नमाश्रितः ।
आपानभूमिमुत्सृज्य तां विचेतुं प्रचक्रमे ॥ १७ ॥

द्वादशः सर्गः ।

स तस्य मध्ये भवनस्य मारुतिः
लतागृहांश्चित्रगृहान् निशागृहान् ।
जगाम सीतां प्रति दर्शनोत्सुको
न चैव तां पश्यति चारुदर्शनाम् ॥ १ ॥
स चिंतयामास ततो महाकपिः
प्रियामपश्यन् रघुनंदनस्य ताम् ।
ध्रुवं हि सीता म्रियते यथा न मे
विचिन्वतो दर्शनमेति मैथिली ॥ २ ॥
सा राक्षसानां प्रवरेण जानकी
स्वशीलसंरक्षणतत्परा सती ।

१. That powerful monkey having again made efforts in all directions (सर्वतः), left the drinking room and (again) began to search for her (elsewhere). २. That मारुति, who was in Rāvaṇa's mansion, went through all the arbours (लतागृहान्), painted rooms (चित्रगृहान्) and bed-chambers, with an anxious desire to see सीता; but with all that he did not find that lovely lady. निशागृहाः = रात्रिनिवासगृहाः । ३. Not being able to see that beloved of the Joy of the Raghus (viz. Rāma), that mighty monkey thought to himself: ' सीता must surely have left this world, inasmuch as she is not to be seen by me even after a vigorous search for her.' ४. That daughter of Janaka, who is very diligent in saving her own character and following the higher path trodden by respectable women (आर्याणां), must have been undoubtedly (नूनं) killed by this demon-king who has done many

अनेन नूनं प्रतिदुष्टकर्मणा
हृता भवेदार्यपथे परे स्थिता ॥ ३ ॥
विरूपरूपा विकृता विवर्चसो
महानना दीर्घविरूपदर्शनाः ।
समीक्ष्य सा राक्षसराजयोषितो
भयाद्विनष्टा जनकेश्वरात्मजा ॥ ४ ॥
सीतामदृष्ट्वा ह्यनवाप्य पौरुषम्
विहृत्य कालं सह वानरैश्चिरम् ।
न मेऽस्ति सुग्रीवसमीपगा गतिः
सुतीक्ष्णदंडो बलवांश्च वानरः ॥ ५ ॥
दृष्टमन्तःपुरं सर्वं दृष्टा राक्षसयोषितः ।
न सीता दृश्यते साध्वी वृथा जातो मम श्रमः ॥ ६ ॥
किं नु मां वानराः सर्वे गतं वक्ष्यन्ति संगताः ।
गत्वा तत्र त्वया वीर किं कृतं तद्वदस्व नः ॥ ७ ॥

wicked deeds. स्वशीलं = पातिव्रत्यम् । प्रति इष्टं दुष्टं कर्म यस्य तेन प्रतिदुष्टकर्मणा (सकलसज्जनानर्थकारिणा)। बहु०. आर्यपथे = आर्याणां (पतिव्रतानां) पथि (मार्गे) । ष. त.

१. On seeing the wives of the demon-king having ugly forms, loathsome (विकृताः), pale, having large faces, with eyes long and deformed, that daughter of king Janaka, must have perished through (sheer) fear. २. Not finding out सीता, I lost all courage and passed considerable time in the company of other monkeys. Now I cannot approach सुग्रीव, because he is very powerful and his punishment also is very severe. सुग्रीवसमीपं गम्यते यया सा (गतिः) । उप. स. ३. I have searched the whole of the harem; I saw many female demons; but I cannot find out the chaste सीता; all my efforts are in vain. ४. What will all the monkeys, coming together, say to me when I go there? (They will say:) "O hero! tell us what you have done after going there."

अदृष्ट्वा किं प्रवक्ष्यामि तामहं जनकात्मजाम् ।
ध्रुवं प्रायमुपासिष्ये कालस्य व्यतिवर्तने ॥ ८ ॥
अनिर्वेदः श्रियो मूलमनिर्वेदः परं सुखम् ।
अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ॥ ९ ॥
करोति सफलं जंतोः कर्म यच्च करोति सः ॥
तस्मादनिर्वेदकरं यत्नं चेष्टेऽहमुत्तमम् ॥ १० ॥
अदृष्टांश्च विचेष्यामि देशान् रावणपालितान् ।
इति संचित्य भूयोऽपि विचेतुमुपचक्रमे ॥ ११ ॥
सर्वमप्यवकाशं स विचचार महाकपिः ।
चतुरंगुलमात्रोऽपि नावकाशः स विद्यते ॥ १२ ॥
सोऽपश्यंस्तां महाबाहुः पश्यंश्चान्या वरस्त्रियः ।
विषसाद महाबाहुर्हनूमान् मारुतात्मजः ॥ १३ ॥

१. Not having seen that daughter of Janaka, what shall I say to them? Now that the time (allotted by सुग्रीव) has elapsed, I must seek death by fasting. व्यतिवर्तनं = अतिक्रमः । २. (But no!) Non-depression is the prime cause of affluence (cf. faint heart has never won a fair lady!); it is great happiness; really it is always an impeller in all matters. ३. It is that (non-depression of spirits) which is the cause of success in whatever a man undertakes. I shall, therefore, make the best effort that will save me from depression. अनिर्वेदकरं = उत्साहजननं यत्नं *i. e.* चित्तस्थैर्यं; चेष्टे = करोमि । ४. I shall now search those places under Rāvaṇa's protection that I have not seen so far. Thinking thus, once again he began his search. ५. That mighty monkey had roamed over the whole area and had not left untraversed even space four fingers broad. ६ That mighty हनूमत्, the son of the Wind, saw many excellent women there but not सीता and hence became dejected at heart.

त्रयोदशः सर्गः ।

उपर्युपरि सा नूनं सागरं क्रमतस्तदा ।
विचेष्टमाना पतिता समुद्रे जनकात्मजा ॥ १ ॥
आहो क्षुद्रेण चानेन रक्षंती शीलमात्मनः ।
अबंधुर्भक्षिता सीता रावणेन तपस्विनी ॥ २ ॥
अथवा राक्षसेंद्रस्य पत्नीभिरसितेक्षणा ।
अदुष्टा दुष्टभावाभिर्भक्षिता सा भविष्यति ॥ ३ ॥
संपूर्णचंद्रप्रतिमं पद्मपत्रनिभेक्षणम् ।
रामस्य ध्यायती वक्त्रं पञ्चत्वं कृपणा गता ॥ ४ ॥
हा राम लक्ष्मणेत्येवं हायोध्येति च मैथिली ।
विलप्य बहु वैदेही न्यस्तदेहा भविष्यति ॥ ५ ॥

Note:—Stanzas 1–7 describe the conjectures of मारुति about the fate of सीता in the absence of her discovery.

१. That daughter of Janaka must have indeed fallen into the sea while struggling (for freedom from the clutches of Rāvaṇa) who was soaring high up in the sky while crossing the ocean. २. Or rather that poor (तपस्विनी) helpless (अबंधुः) सीता must have been devoured by that mean-minded Rāvaṇa, when she was trying to save her chastity (from violation). ३. Or that good-hearted black-eyed lady must have been eaten up by the evil-minded wives of the demon-king. असिते ईक्षणे यस्याः सा। बहु०. न दुष्टा अदुष्टा। नञ्. त. दुष्टः भावः यासां ताभिः। बहु०. ४. Or she must have breathed her last in a helpless state (कृपणा) meditating upon the face of Rāma, which resembles the full moon and which has eyes like lotus-petals. संपूर्णचंद्रस्य प्रतिमा यस्य अस्ति तत्। बहु०. पद्मपत्रनिभे ईक्षणे यस्मिन् तत्। बहु०. पञ्चत्वं गम्- lit. 'to be resolved into the five elements of which the body consists' *i. e.* to die or perish. ५. 'Ah, alas! O Rāma, O Laxmaṇa, O Ayodhyā!' Lamenting long in this way सीता, the daughter of the king of Mithilā must have laid down her life.

अथवा निहिता मन्ये रावणस्य निवेशने ।
भृशं लालप्यते सीता पंजरस्थेव सारिका ॥ ६ ॥
जनकस्य कुले जाता रामपत्नी यशस्विनी ।
कथमुत्पलपत्राक्षी रावणस्य वशं व्रजेत् ॥ ७ ॥
विनष्टा वा प्रनष्टा वा मृता वा जनकात्मजा ।
रामस्य प्रियभार्यस्य न निवेदयितुं क्षमम् ॥ ८ ॥
निवेद्यमाने दोषः स्याद्दोषः स्यादनिवेदने ।
कथं नु खलु कर्तव्यं विषमं प्रतिभाति मे ॥ ९ ॥
अस्मिन्नेवंगते कार्ये प्राप्तकालं क्षमं च किम् ।
भवेदिति मतं भूयो हनुमान् प्रविचारयन् ॥ १० ॥

१. Or, I think, सीता must have been kept in a secret place in the palace of Rāvaṇa. (But this cannot be, because) she will constantly be found saying (राम) like a सारिका bird in a cage. लालप्यते = लालप्येत—A frequentative form from the root लप् 1 P. 'to talk.' २. How can the well-renowned wife of Rāma, born in the family of Janaka and possessed of lotus-like eyes, be won over by Rāvaṇa! उत्पलपत्रे इव आक्षिणी यस्याः सा । बहु०. ३. It is improper for me to acquaint Rāma who is very affectionate towards his wife with anything about सीता whether she is lost, or perished or dead. ४. I shall be equally blamed whether I inform him (about सीता) or whether I do not do so; it seems really very difficult (विषमं) for me how to act (under the circumstances). विषमं=दुरनुष्ठेयम्) ।. ५. हनूमत् was again thinking about the idea as to what was most opportune and proper to be done under these circumstances. Supply अभूत् after प्रविचारयन्. प्राप्तकालं = कालोचितम् ।.

[१]यदि सीतामदृष्ट्वाहं वानरेंद्रपुरीमितः ।
गमिष्यामि ततः को मे पुरुषार्थो भविष्यति ॥ ११ ॥
[२]गत्वा तु यदि काकुत्स्थं वक्ष्यामि परुषं वचः ।
न दृष्टेति मया सीता ततस्त्यक्ष्यति जीवितम् ॥ १२ ॥
[३]तं तु कृच्छ्रगतं दृष्ट्वा पञ्चत्वगतमानसम् ।
भृशानुरक्तो मेधावी न भविष्यति लक्ष्मणः ॥ १३ ॥
[४]घोरमारोदनं मन्ये गते मयि भविष्यति ।
इक्ष्वाकुकुलनाशश्च नाशश्चैव वनौकसाम् ॥ १४ ॥
[५]सागरानूपजे देशे बहुमूलफलोदके ।
चितिं कृत्वा प्रवेक्ष्यामि समिद्धमरणीसुतम् ॥ १५ ॥
[६]उपविष्टस्य वा सम्यग् लिंगिनं साधयिष्यतः ।
शरीरं भक्षयिष्यन्ति वायसाः श्वापदानि च ॥ १६ ॥

१. If I shall go from here to the city of the monkey-king without finding out सीता, what human object shall I be serving thereby? २. If I go to काकुत्स्थ (*i. e.* Rāma) and say to him these harsh words that I have not seen सीता, then he will surely give up his life. ३. On seeing him reduced to that plight and hence determined on doing away with his life, the talented लक्ष्मण also, who is greatly attached to him, will live no longer (in this world). ४. I think, there will be a great bewailing (everywhere) if I go there, and then will follow the ruin of the whole family of the इक्ष्वाकुs and also that of the monkeys. ५. On a marshy place adjoining the sea, which is rich in roots, fruits and water, I shall arrange a funeral pyre and then throw myself into the kindled fire. अरणीसुतम्=अग्निम् । अरणीs are the two pieces of wood used in kindling the sacred fire. सागरानूपजे—vide note 3, page 11. बहूनि मूलानि फलानि उदकं च यस्मिन् तस्मिन् । बहु°. ६. Or while completely (सम्यक्) abstaining from food in order to do away with the subtle life (लिंगप्राण),

इदं महर्षिभिर्दृष्टं निर्याणमिति मे मतिः ।
सम्यगापः प्रवेक्ष्यामि न चेत्पश्यामि जानकीम् ॥ १७ ॥
विनाशे बहवो दोषा जीवन्भद्राणि पश्यति ।
तस्मात्प्राणान् धरिष्यामि ध्रुवो जीवति संगमः ॥ १८ ॥
एवं बहुविधं दुःखं मनसा धारयन् बहु ।
नाध्यगच्छत् तदा पारं शोकस्य कपिकुञ्जरः ॥ १९ ॥
अथवैनं समुत्क्षिप्य उपर्युपरि सागरम् ।
रामायोपहरिष्यामि पशुं पशुपतेरिव ॥ २० ॥
इति चिंतां समापन्नः सीतामनधिगम्य ताम् ।
ध्यानशोकपरीतात्मा चिंतयामास वानरः ॥ २१ ॥

the crows and other beasts of prey will devour my body. उपविष्टस्य = प्रायमुपविष्टस्य । लिंगिनं प्राणलिंगिनं लिंगशरीरवंतं वा आत्मानम् । साधयिष्यतः = शरीरेण वियोजयिष्यतः ।

१. Or rather, I think, this is another way of death (निर्याणं) observed by the great sages and hence if I do not find सीता, I shall rather (सम्यक्) throw myself into the waters. आपः ought to be अपः accu. plu. २. But there are many evils in destroying one's life, while, if alive, a man can see (many) happy events. Hence I shall maintain my life, and shall surely get happy company (संगमः ध्रुवः) if I continue to live (जीवति = मयि जीवति सति ।). ३. Dwelling upon these and the like sad thoughts, that monkey-chief did not then get over the sorrow (which he felt). ४. Or tossing him (*i. e.* Rāvaṇa) higher up over the sea I shall offer him as a present to Rāma, like a beast offered to the god S'iva. ५. Thus lost in thought over the absence of Sītā's discovery, the monkey again began to think with his mind enveloped by sorrow and anxiety (ध्यान). ध्यानशोकाभ्यां परीतः आत्मा यस्य सः । बहु०.

यावत् सीतां तु पश्यामि रामपत्नीं यशस्विनीम् ।
तावदेतां पुरीं लंकां विचिनोमि पुनः पुनः ॥ २२ ॥
नमोऽस्तु रामाय सलक्ष्मणाय ।
देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेंद्रयमानिलेभ्यो
नमोऽस्तु चंद्रार्कमरुद्गणेभ्यः ॥ २३ ॥
स तेभ्यस्तु नमस्कृत्वा सुग्रीवाय च मारुतिः ।
दिशः सर्वाः समालोक्य सोऽशोकवनिकां गतः ॥ २४ ॥
स गत्वा मनसा पूर्वमशोकवनिकां शुभाम् ।
उत्तरं चिंतयामास वानरो मारुतात्मजः ॥ २५ ॥
तदुन्नसं पांडुरदंतमव्रणम्
शुचिस्मितं पद्मपलाशलोचनम् ।

१. I shall again and again search for that well-renowned सीता, the wife of राम, over the whole of this city of Lankā, till I find her. २. A salutation to Rāma accompanied by Laxmaṇa and also to that revered lady, the daughter of Janaka! A bow to S'iva, Indra, the god of Death, and the Wind and also the moon, the sun and the group of the मरुत्s! Having (thus) saluted them all and also Sugrīva, मारुति throwing a glance in all directions, set out for the As'oka forest. ४. First going with his mind to the beautiful (शुभां) As'oka forest, that monkey, the son of the wind, began to think of what he should do after going there. उत्तरं = गमनोत्तरकर्तव्यकृत्यम् ।. ५. When indeed shall I be able to see the face of that respectable lady, with a prominent nose (उन्नसं), with fair teeth, without scars (अव्रणं), with a fair smile, having eyes like lotus-leaves and resembling the sight of the bright (प्रसन्न) moon (ताराधिप). उन्नता

द्रक्ष्ये तदार्यावदनं कदा न्वहं
  प्रसन्नताराधिपतुल्यदर्शनम् ॥ २६ ॥
क्षुद्रेण पापेन नृशंसकर्मणा
  सुदारुणालंकृतवेशधारिणा ।
बलाभिभूता ह्यबला तपस्विनी
  कथं नु मे दृष्टिपथेऽद्य सा भवेत् ॥ २७ ॥

चतुर्दशः सर्गः ।

स मुहूर्तमिव ध्यात्वा मनसा चाधिगम्य ताम् ।
अवप्लुतो महातेजाः प्राकारं तस्य वेश्मनः ॥ १ ॥
स तु संहृष्टसर्वांगः प्राकारस्थो महाकपिः ।
पुष्पिताग्रान् वसंतादौ ददर्श विविधान् द्रुमान् ॥ २ ॥
सालानशोकान् भव्यांश्च चंपकांश्च सुपुष्पितान् ।
उद्दालकान् नागवृक्षांश्चूतान् कपिमुखानपि ॥ ३ ॥

नासिका यस्य तत् । बहु०. शुचि स्मितं यस्य तत् । बहु०. प्रसन्नेन ताराणां अधिपेन तुल्यं दर्शनं यस्य तत् । बहु०.

१. How can that helpless poor lady, kidnapped with force by that mean-minded sinful Rāvaṇa, of wicked deeds, who had put on a dress terrible and (at the same time) ornamented, come within the range of my sight today? नृशंसानि कर्माणि यस्य सः । बहु०. सुदारुणोप्यलंकृतवेषधारी विश्वसनीयवेषधारी तेन ।. २. Thus thinking just for a while and approaching सीता with his mind, that mighty monkey leaped from the palace of Rāvaṇa to the rampart (round the As'oka grove). ३. Standing on the rampart that great monkey, with all his limbs horripilated with joy, beheld several trees with flowers on their tops due to the advent of the Spring. ४. He saw there the साल trees, the big As'oka trees, the blossoming चंपक trees, उद्दालक trees

वापीश्च विविधाकाराः पूर्णाः परमवारिणा ।
महार्हैर्मणिसोपानैरुपपन्नास्ततस्ततः ॥ ४ ॥
मुक्ताप्रवालसिकताः स्फाटिकांतरकुट्टिमाः ।
कांचनैस्तरुभिश्चित्रैस्तीरजैरुपशोभिताः ॥ ५ ॥
फुल्लपद्मोत्पलवनाश्चक्रवाकोपशोभिताः ।
नत्यूहरुतसंघुष्टा हंससारसनादिताः ॥ ६ ॥
शिलागृहैरवततं नानावृक्षसमावृतम् ।
ददर्श कपिशार्दूलो रम्यं जगति पर्वतम् ॥ ७ ॥
ददर्श च नगात्तस्मान्नदीं निपतितां कपिः ।
अंकादिव समुत्पत्य प्रियस्य पतितां प्रियाम् ॥ ८ ॥

नाग trees, and mango trees (चूतान्) having fruits resembling the faces of monkeys.

१. (He also saw) wells of different forms filled with excellent water and having at different places (ततस्ततः) staircases studded with very costly jewels. N. B. This stanza and the next two go together. २. Pearls and corals were the sandy soil therein; where the paved ground was inlaid with crystals; (those wells) were adorned with the beautiful (चित्र) काञ्चन trees growing near the bank. मुक्ताप्रवालरूपाः एव सिकता यासाम् । बहु०. आंतरकुट्टिमाः = अभ्यंतरनिबद्धभूमियुताः । ३. They were full of an assemblage of lotus-flowers, were beautified with the ruddy geese and were filled with the noise made by the water-crows, swans and cranes. ४. Then the monkey-chief saw a mountain which was charming in the (whole) world, overspread with grottos and covered with many trees. नानावृक्षैः समावृतम् । तृ. त. ५. Then the monkey saw a river flowing from that mountain and looking like a beloved who has thrown herself down (on the ground) after getting away from the lap of her lover.

तस्यादूरात् स पद्मिन्यो नानाद्विजगणायुताः ।
ददर्श कपिशार्दूलो हनूमान् मारुतात्मजः ॥ ९ ॥
कृत्रिमां दीर्घिकां चापि पूर्णां शीतेन वारिणा ॥
मणिप्रवरसोपानां मुक्तासिकतशोभिताम् ॥ १० ॥
कांचनीं शिंशपामेकां ददर्श स महाकपिः ।
वृतां हेममयीभिस्तु वेदिकाभिः समंततः ॥ ११ ॥
सुपुष्पिताग्रां रुचिरां तरुणांकुरपल्लवाम् ।
तामारुह्य महावेगः शिंशपां पर्णसंवृताम् ॥ १२ ॥
इतो द्रक्ष्यामि वैदेहीं रामदर्शनलालसाम् ।
इतश्चेतश्च दुःखार्तां संपतंतीं यदृच्छया ॥ १३ ॥

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१. हनूमत्, the monkey-chief and the son of the Wind, then beheld not far from that (mountain) ponds abounding in lotuses (पद्मिनीः) and full of many groups of birds. पद्मिन्यः must be = पद्मिनीः accu. plu. २. And then he saw an artificial lake also, full of cold water, with staircases (studded) with best jewels and decorated with sand in the form of pearls. सिकतशोभिताम् = सिकताशोभिताम् । मणिप्रवराणां सोपानानि यस्यां सा । बहु०. ३. Then that great monkey saw a golden शिंशपा tree, which was surrounded on all sides by altars made of gold. काञ्चनीं = कांचनवर्णाम् ।. ४. That monkey, of great speed, then got upon that beautiful (रुचिरां) शिंशपा tree full of flowers at the top, having tender sprouts and blossoms and covered with leaves. तरुणाः (कोमलाः) अंकुराः पल्लवाश्च यस्याः सा । बहु०. पर्णैः संवृताम् । तृ. त. ५. Perhaps I might see coming (in this direction) that daughter of the king of Videha who is ardently longing for seeing Rāma and hence overcome with grief and roaming to and fro at her own will (in search of him). Supply आगतां after इतः in the 1st line रामदर्शने लालसा । स. त.

अशोकवनिका चेयं दृढं रम्या दुरात्मनः ।
चंदनैश्चंपकैश्चापि बकुलैश्च विभूषिता ॥ १४ ॥
इयं च नलिनी रम्या द्विजसंघनिषेविता ।
इमां सा राजमहिषी नूनमेष्यति जानकी ॥ १५ ॥
साऽरामा राजमहिषी राघवस्य प्रिया सती ।
वनसंचारकुशला ध्रुवमेष्यति जानकी ॥ १६ ॥
अथवा मृगशावाक्षी वनस्यास्य विचक्षणा ।
वनमेष्यति साद्येह रामचिंतानुकर्षिता ॥ १७ ॥
रामशोकाभिसंतप्ता सा देवी वामलोचना ।
वनवासरता नित्यमेष्यते वनचारिणी ॥ १८ ॥
वनेचराणां सततं नूनं स्पृहयते पुरा ।
रामस्य दयिता भार्या जनकस्य सुता सती ॥ १९ ॥

१. This As'oka grove of that wicked Rāvaṇa is exceedingly (दृढं) charming as it is adorned with चंदन (sandal), चंपक and बकुल trees. २. And this is a charming lotus-lake frequented by a number of birds. That royal lady सीता will surely visit this place. ३. That queen सीता, the beloved of king Rāma, who is separated from him (अरामा) and who is habituated to roaming through forests, is sure to come this side. वनेषु संचारे कुशला । स. त. ४. At all events (अथवा = सर्वथा) that fawn-eyed (मृगशावाक्षी) lady who must have full knowledge about this forest, will surely visit this grove today being drawn by her thoughts regarding Rāma. मृगशावस्य इव अक्षिणी यस्याः सा। बहु०. राम......कर्षिता—तृ. त. ५. That queen living in a forest, having beautiful eyes, overpowered with grief for Rāma and well-acquainted with the life in a forest, must always be visiting (this grove). राम......तप्ता = तृ. त. वामे लोचने यस्याः सा । बहु०. वनवासे रता । स. त. वनं चरति इति । उप. स. ६. That beloved wife of राम and chaste daughter of Janaka will

संध्याकालमनाः श्यामा ध्रुवमेष्यति जानकी ।
नदीं चेमां शुभजलां संध्यार्थे वरवर्णिनी ॥ २० ॥
यदि जीवति सा देवी ताराधिपनिभानना ।
आगमिष्यति सावश्यमिमां शीतजलां नदीम् ॥ २१ ॥
एवं तु मत्वा हनुमान् महात्मा
प्रतीक्षमाणो मनुजेंद्रपत्नीम् ।
अवेक्षमाणश्च ददर्श सर्वं
सुपुष्पिते पर्णघने निलीनः ॥ २२ ॥

पञ्चदशः सर्गः ।

स ददर्श च तत्रस्थो मार्गमाणश्च मैथिलीम् ।
नानानिनादैरुद्यानं रम्यं मृगगणद्विजैः ॥ १ ॥

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surely ever cherish a desire to see the animals in this grove. पुरा used with a present tense usually give it a future sense. *Cf.* मेघदूत 85.

१. That excellent सीता, of fair complexion, will surely come to this river having excellent water, with a mind to offer evening prayers. २. If that respectable lady, having a moon-like face, is alive, she will undoubtedly visit this river which has cool water. ३. Entertaining these thoughts (in his mind) that great-minded हनूमत् was waiting for (the arrival of) the wife of the lord of men and hiding himself under blossoming thick leaves (of the tree) looked all round and saw everything (that could be seen there). ४. Taking a seat on that tree (तत्रस्थः) with the intention of looking out for सीता, he saw a park which was lovely on account of a number of animals and birds making various sounds. नानाप्रकाराः निनादाः येषां तैः । बहु०. मृग......जैः । द्वंद्व.

अनेकगंधप्रवहं पुण्यगंधं मनोहरम् ।
शैलेन्द्रमिव गंधाढ्यं द्वितीयं गंधमादनम् ॥ २ ॥
अशोकवनिकायां तु तस्यां वानरपुंगवः ।
स ददर्श विदूरस्थं चैत्यप्रासादमुच्छ्रितम् ॥ ३ ॥
मध्ये स्तंभसहस्रेण स्थितं कैलासपाण्डुरम् ।
प्रवालकृतसोपानं तप्तकाञ्चनवेदिकम् ॥ ४ ॥
मुष्णंतमिव चक्षूंषि द्योतमानमिव श्रिया ।
निर्मलं प्रांशुभावत्वादुल्लिखंतमिवांबरम् ॥ ५ ॥
ततो मलिनसंवीतां राक्षसीभिः समावृताम् ।
सुखार्हां दुःखसंतप्तां व्यसनानामकोविदाम् ॥ ६ ॥

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१. It had breezes filled with fragrance of various kinds; it was sweet-scented and charming and it looked like a second mountain-chief गंधमादन which is rich in fragrance. अनेके गंधयुक्ताः प्रवहाः यस्मिन् तत् । बहु०. गंधेन आढ्यं—तृ. त. २. In that As'oka forest that monkey-chief saw a lofty palace looking like a Buddha temple (चैत्यं) (on account of its round form), standing at a great distance (from the tree). चैत्यं वर्तुलाकारत्वाद् बुद्धायतनमिव ।. ३. It was supported on a thousand pillars in the centre; it looked as white as the कैलास mountain; its stair cases were made of corals and its altars of pure gold. स्तंभ......रेण । ष. त. कैलासमिव पाण्डुरम् । कर्म०. प्रवालैः कृतानि सोपानानि यस्मिन् तत् । बहु०. तप्त......कम् । बहु०. ४. It was as it were captivating the sight and was shining with lustre, it was spotless and appeared to tear up the sky as it were on account of its loftiness. ५. Then (he beheld a woman) in a dirty dress, encircled by female demons, overpowered with grief (though) deserving happiness and unused to miseries. मलिनसंवीतां and दुःखसंतप्तां are both तृ. त.

[१]उपवासकृशां दीनां निःश्वसंतीं पुनः पुनः ।
ददर्श शुक्लपक्षादौ चंद्ररेखामिवामलाम् ॥ ७ ॥
[२]पीतेनैकेन संवीतां क्लिष्टेनोत्तमवाससा ।
सपंकामनलंकारां विपद्मामिव पद्मिनीम् ॥ ८ ॥
[३]पीडितां दुःखसंतप्तां परिक्षीणां तपस्विनीम् ।
ग्रहेणांगारकेणेव पीडितामिव रोहिणीम् ॥ ९ ॥
[४]अश्रुपूर्णमुखीं दीनां कृशामनशनेन च ।
शोकध्यानपरां दीनां नित्यदुःखपरायणाम् ॥ १० ॥
[५]प्रियं जनमपश्यंतीं पश्यंतीं राक्षसीगणम् ।
स्वगणेन मृगीं दीनां श्वगणेनावृतामिव ॥ ११ ॥

१. He saw her emaciated on account of fasting, in a miserable plight, now and then heaving a deep sigh, and looking like the bright streak of the moon seen at the beginning of the bright half of a month. उप......शां —तृ. त. २. She was clad in a single worn-out (क्लिष्ट) yellow rich garment and was soiled and unadorned and hence resembling a lotus-plant without lotuses. विगतानि पद्मानि यस्याः सा । बहु०. ३. That poor lady was afflicated at heart and overcome with sorrow and hence emaciated and looking like रोहिणी oppressed by the Mars-like planet (केतु). अंगारकेण इव *i. e.* अंगारकतुल्येन ग्रहेण केतुना । दुःखसंतप्ताम्—तृ. त. ४. Her face was full of tears; she was sad (दीना) and lean on account of abstinence from food ; she was solely given up to sorrowful thoughts and constant grief. अश्रुभिः पूर्णं मुखं यस्याः सा । बहु०. शोकस्य ध्यानं एव परं यस्याः सा । बहु०. नित्यदुःखं एव परं अयनं यस्याः सा । बहु०. ५. She had (always) before her eyes a number of female demons and none from her dear relatives. She thus looked like a female deer lost from her herd and surrounded by a group of hounds. श्वगणेन = शुनां गणेन । ष. त.

तां विलोक्य विशालाक्षीमधिकं मलिनां कृशाम् ।
तर्कयामास सीतेति कारणैरुपपादिभिः ॥ १२ ॥
बाष्पांबुपरिपूर्णेन कृष्णवक्राक्षिपक्ष्मणा ।
वदनेनाप्रसन्नेन निःश्वसंतीं पुनः पुनः ॥ १३ ॥
मलपंकधरां दीनां मंडनार्हाममंडिताम् ।
प्रभां नक्षत्रराजस्य कालमेघैरिवावृताम् ॥ १४ ॥
तस्य संदिदिहे बुद्धिस्तथा सीतां निरीक्ष्य च ।
आम्नायानामयोगेन विद्यां प्रशिथिलामिव ॥ १५ ॥
दुःखेन बुबुधे सीतां हनूमाननलंकृताम् ।
संस्कारेण यथा हीनां वाचमर्थांतरं गताम् ॥ १६ ॥
इयं कनकवर्णांगी रामस्य महिषी प्रिया ।
प्रनष्टाऽपि सती यस्य मनसो न प्रणश्यति ॥ १७ ॥

१. On looking at her who had large eyes and who was very much soiled and emaciated, he inferred that she was सीता for reasons indicated. २. She was repeatedly sighing with a sad face full of tears and having the eye-lids black and curved. बाष्पांबु...न—तृ. त. कृष्णानि वक्राणि च अक्षिपक्ष्माणि यस्मिन् तेन । बहु०. न प्रसन्नं अप्रसन्नं तेन । नञ् त. ३. That poor lady had her body soiled with dust and filth, was unadorned though deserving ornaments and was thus looking like the light of the moon screened by dark clouds. मलं च पंकं च धारयति या सा । उप. नक्षत्राणां राजा--नक्षत्रराजः । ष. त. ४. Having seen Sītā in a plight similar to that of learning whose force is very much relaxed for want of constant practice (आम्नायः = अभ्यासः) his mind (बुद्धिः) began to doubt (her identity). ५. हनूमत् recognised सीता who had no ornaments on her person with difficulty (दुःखेन), just as one finds it difficult to understand the words, which possess some sense other than the one expressed by them (अर्थांतरं गताम्) and which are wanting in explanatory comments (संस्कारेण हीनाम्). ६. This lady

इयं सा यत्कृते रामश्चतुर्भिः परितप्यते ।
कारुण्येनानृशंस्येन शोकेन मदनेन च ॥ १८ ॥
अस्या देव्या मनस्तस्मिंस्तस्य चास्यां प्रतिष्ठितम् ।
तेनेयं स च धर्मात्मा मुहूर्तमपि जीवति ॥ १९ ॥
एवं सीता तथा दृष्ट्वा हृष्टः पवनसंभवः ।
जगाम मनसा रामं प्रशशंस च तं प्रभुम् ॥ २० ॥

षोडशः सर्गः ।

प्रशस्य तु प्रशस्तव्यां सीतां तां हरिपुंगवः ।
गुणाभिरामं रामं च पुनश्चिंतापरोऽभवत् ॥ १ ॥
तुल्यशीलवयोवृत्तां तुल्याभिजनलक्षणाम् ।
राघवोऽर्हति वैदेहीं तं चेयमसितेक्षणा ॥ २ ॥

having a golden complexion must be the beloved queen of राम whose mind she never leaves, though herself disappearing.

१. Here is she for whose sake (यत्कृते) Rāma is pained at heart by the four emotions: compassion, pity, grief and love. २. The mind of that queen is fixed on him, and his mind is fixed on her. And for that reason this (distinguished lady) and that pious (king) manage to live even for some time. ३. Having thus seen सीता in that condition, the son of the wind was glad at heart, remembered Rāma with his mind and praised that king. ४. That monkey–chief first praised that praise-worthy सीता and also राम who was charming on account of his good qualities and then again fell into thinking. प्रशस्तव्य is Pot. Pass. Part. from शंस् with प्र. ५. राघव is worthy of the Janaka's daughter who is well-matched (with him) in respect of her character, age and virtuous conduct (वृत्तं) and whose characteristic marks of the lineage are the same as his; that dark–eyed lady also is worthy of

१ तां दृष्ट्वा नवहेमाभां लोककांतामिव श्रियम् ।
जगाम मनसा रामं वचनं चेदमब्रवीत् ॥ ३ ॥
२ अस्या हेतोर्विशालाक्ष्या हतो वाली महाबलः ।
रावणप्रतिमो वीर्ये कबंधश्च निपातितः ॥ ४ ॥
३ चतुर्दशसहस्राणि रक्षसां भीमकर्मणाम् ।
निहतानि जनस्थाने शरैरग्निशिखोपमैः ॥ ५ ॥
४ ऐश्वर्यं वानराणां च दुर्लभं वालिपालितम् ।
अस्या निमित्ते सुग्रीवः प्राप्तवान् लोकविश्रुतः ॥ ६ ॥
५ राज्यं वा त्रिषु लोकेषु सीता वा जनकात्मजा ।
त्रैलोक्यराज्यं सकलं सीताया नाप्नुयात् कलाम् ॥ ७ ॥
६ इयं सा धर्मशीलस्य जनकस्य महात्मनः ।
सुता मैथिलराजस्य सीता भर्तृदृढव्रता ॥ ८ ॥

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him. तुल्यानि च शीलं वयः वृत्तं च यस्याः सा । बहु०. तुल्यानि अभिजनस्य लक्षणानि यस्याः सा । बहु०.

१. On seeing her youthful (नवा) and bright as gold and looking like the popular (लोककांत) goddess of wealth, he rememberd Rāma in his mind and said as follows: नवहेमाभां—नवां (तरुणीं) हेमाभां च ।. २. For the sake of this large-eyed lady the mighty वाली was slain and कबंध also who was equal to रावण in bravery was laid low. ३. Fourteen thousand demons of terrific prowess were killed in Janasthāna with arrows that resembled the flames of fire. अग्नेः शिखायाः उपमा यस्य सः अग्निशिखोपमः तैः । बहु०. भीमं कर्म येषां ते तेषाम् । बहु०. ४. It is on account of her that the world-renowned सुग्रीव obtained the sovereignty of the monkeys which was difficult to be secured because it was being enjoyed by वालि. ५. The sovereignty of the three worlds and सीता, the daughter of Janaka,—when these two are the compared, former will fall far short of the latter. ६. Here is सीता, the daughter of the pious and illustrious Janaka, king of Mithila, who is faithful (दृढव्रता)

उत्थिता मेदिनीं भित्त्वा क्षेत्रे हलमुखक्षते।
पद्मरेणुनिभैः कीर्णा शुभैः केदारपांसुभिः ॥ ९ ॥
संतुष्टा फलमूलेन भर्तृशुश्रूषणे रता।
या परां भजते प्रीतिं वनेऽपि भवने यथा ॥ १० ॥
इमां तु शीलसंपन्नां द्रष्टुमिच्छति राघवः
रावणेन प्रमथितां प्रपामिव पिपासितः ॥ ११ ॥
नैषा पश्यति राक्षस्यो नेमान् पुष्पफलद्रुमान्।
एकस्थहृदया नूनं राममेवानुपश्यति ॥ १२ ॥
भर्ता नाम परं नार्या भूषणं भूषणादपि।
एषा विरहिता तेन भूषणार्हा न शोभते ॥ १३ ॥

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to her husband. धर्मः शीलं यस्य सः। बहु०. मैथिलानां राजा। ष. त. भर्तरि दृढं व्रतं यस्याः सा। बहु०.

१. Rending up the earth in a field when pierced by the ploughshare she came up overstrewn with the auspicious dust in the field which resembled the pollen in a lotus. हलस्य मुखेन क्षते। तृ. त. पद्मरेणुना निभैः। तृ. त. केदारपांसुभिः—ष. त. २. She is quite contented with fruits and roots; she is (always) intent on the service of her husband; she feels for him the same great affection even in the forest as at home. फलानि च मूलानि च एतेषां समाहारः—फलमूलम्। समा० द्वंद्व. ३. And Rāma desires to see her who possesses good character even though tormented by Rāvaṇa, as (eagerly as) a thirsty man (desires to get) to a place of water. शीलेन संपन्नाम्। तृ. त. प्रपा = पानीयशाला।. ४. Her eyes are not turned towards the female demons, nor towards the flowering and friut trees. She, with her heart fixed on one object only, indeed keeps in mind (अनुपश्यति) Rāma alone. एकस्मिन् (लक्ष्ये) तिष्ठति तादृशं हृदयं यस्याः सा। बहु०. ५. To a woman the husband is indeed an ornament greater than even (other ordinary) ornaments.

क्षितिक्षमा पुष्करसंनिभाक्षी
या रक्षिता राघवलक्ष्मणाभ्याम् ।
सा राक्षसीभिर्विकृतेक्षणाभिः
संरक्ष्यते संप्रति वृक्षमूले ॥ १४ ॥
हिमहतनलिनीव नष्टशोभा
व्यसनपरंपरया निपीड्यमाना ।
सहचररहितेव चक्रवाकी
जनकसुता कृपणां दशां प्रपन्ना ॥ १५ ॥
अस्या हि पुष्पवनताग्रशाखाः
शोकं दृढं वै जनयंत्यशोकाः ।
हिमव्यपायेन च मंदरश्मि-
रभ्युत्थितो नैकसहस्ररश्मिः ॥ १६ ॥

This (सीता), being separated from him and deserving ornaments, does not look happy.

१. That सीता who is as forgiving as the earth (itself) who has lotus-like eyes and who was (once) protected by Rāma and Laxmaṇa is at present (संप्रति) being guarded on all sides, at the foot of a tree, by female demons with deformed eyes. क्षितेः इव क्षमा यस्याः सा । बहु०. पुष्करेण संनिभे अक्षिणी यस्याः सा । बहु०. २. That Janaka's daughter has reached a lamentable (कृपणां) state, with her beauty lost like a lotus-plant struck by cold, being harassed by a series of calamities, and looking like a female चक्रवाक bird who is away from her mate. ३. The अशोक trees, with the ends of their branches bent down under the weight of flowers, and the cold-rayed moon, come up when there is absence of cold (हिमव्यपायेन) with her several thousands of rays—both these undoubtedly (हि) generate excessive grief in her (mind). पुष्पैः अवनताः अग्रशाखाः येषां ते । बहु०. हिमव्यपायेन = शीताभावेन ।

इत्येवमर्थं कपिरन्ववेक्ष्य
सीतेयमित्येव निविष्टबुद्धिः ।
संश्रित्य तस्मिन्निषसाद वृक्षे
बली हरीणामृषभस्तरस्वी ॥ १७ ॥

सप्तदशः सर्गः ।

ततः कुमुदषंडाभो निर्मलं निर्मलः स्वयम् ।
प्रजगाम नभश्चंद्रो हंसो नीलमिवोदकम् ॥ १ ॥
साचिव्यमिव कुर्वन् स प्रभया निर्मलप्रभः ।
चंद्रमा रश्मिभिः शीतैः सिषेवे पवनात्मजम् ॥ २ ॥
स ददर्श ततः सीतां पूर्णचंद्रनिभाननाम् ।
शोकभारैरिव न्यस्तां भारैर्नावमिवांभसि ॥ ३ ॥
दिदृक्षमाणो वैदेहीं हनूमान् मारुतात्मजः ।
स ददर्शाविदूरस्था राक्षसीर्घोरदर्शनाः ॥ ४ ॥

१. Having considered all these things the mighty and impetuous monkey-chief thought with certainty that she was सीता herself and hence he betook himself to that tree and sat there. निविष्टा बुद्धिः यस्य सः । बहु०. २. After some time the bright moon herself, resembling a cluster of lotuses, came up a little into the untainted sky, like a swan entering the blue water (of a lake). कुमुदानां षंडः समूहः तदाभः । बहु०. ३. As if lending a helping hand with her lustre to the monkey, the bright moon attended on the son of the wind with her cold rays. निर्मला प्रभा यस्य सः । बहु०. ४. Then he saw सीता, with her full-moon-like face, laid down under the weight of grief, like a boat going under water being overladen. पूर्णचन्द्रेण निभं आननं यस्याः सा । ताम् । बहु०. ५. हनूमत्, the son of the wind, who was desirous of having a clear sight of सीता, saw not far from there some female demons of terrific

[१]कराला धूम्रकेशीश्च राक्षसीर्विकृताननाः ।
पिबंतीः सततं पानं सदा मांससुराप्रियाः ॥ ५ ॥
[२]मांसशोणितदिग्धांगीर्मांसशोणितभोजनाः ।
ता ददर्श कपिश्रेष्ठो रोमहर्षणदर्शनाः ॥ ६ ॥
[३]स्कंधवंतमुपासीनाः परिवार्य वनस्पतिम् ।
तस्याधस्ताच्च तां देवीं राजपुत्रीमनिंदिताम् ॥ ७ ॥
[४]लक्षयामास लक्ष्मीवान् हनुमान् जनकात्मजाम् ।
निष्प्रभां शोकसंतप्तां मलसंकुलमूर्धजाम् ॥ ८ ॥
[५]भूषणैरुत्तमैर्हीनां भर्तृवात्सल्यभूषिताम् ।
राक्षसाधिपसंरुद्धां बंधुभिश्च विनाकृताम् ॥ ९ ॥

appearances. दिदृक्षमाणः—Pres. Part. from the Desider. form of दृश् (दिदृक्षते) 'to wish to see.'

१. They were dreadful, grey-haired female demons, with disfigured faces; they always used to drink spirituous liquors and were ever very fond of flesh and wine. धूम्राः केशाः यासां ताः । बहु०. विकृतानि आननानि यासाम् । बहु०. मांससुरे प्रिये यासां ताः । बहु०. २. The monkey-chief saw them with their bodies besmeared with flesh and blood, whose agreeable food was flesh and blood (alone), and whose very sight caused horripilation. मांसशोणिताभ्यां दिग्धानि अंगानि यासाम् । बहु०. मांसशोणिते एव भोजनं यासाम् । बहु०. रोमहर्षणं दर्शनं यासाम् । बहु०. ३. They were sitting close together (उपासीनाः) rouud a tree (वनस्पति) having large boughs (स्कंधवंतम्). Under that very tree (he) also (saw) the respectable and un-blameworthy princess. ४. That fortunate हनूमत् found that daughter of Janaka, pale-looking, over powered with sorrow and having hair full of dust. निर्गता प्रभा यस्याः ताम् । बहु०. मलेन संकुलाः मूर्धजाः यस्याः ताम् । बहु०. ५. She was bereft of all excellent ornaments, but was adorned with her affection towards her husband. She was imprisoned by the

तां क्षामां सुविभक्तांगीं विनाभरणशोभिनीम् ।
प्रहर्षमतुलं लेभे मारुतिः प्रेक्ष्य मैथिलीम् ॥ १० ॥
हर्षजानि च सोऽश्रूणि तां दृष्ट्वा मदिरेक्षणाम् ।
मुमोच हनुमांस्तत्र नमश्चक्रे च राघवम् ॥ ११ ॥
नमस्कृत्वाथ रामाय लक्ष्मणाय च वीर्यमान् ।
सीतादर्शनसंहृष्टो हनूमान् संवृतोऽभवत् ॥ १२ ॥

अष्टादशः सर्गः ।

तथा विप्रेक्षमाणस्य वनं पुष्पितपादपम् ।
विचिन्वतश्च वैदेहीं किंचिच्छेषा निशाऽभवत् ॥ १ ॥
षडंगवेदविदुषां क्रतुप्रवरयाजिनाम् ।
शुश्राव ब्रह्मघोषान् स विरात्रे ब्रह्मरक्षसाम् ॥ २ ॥

demon-king and was separated from her relatives. भर्तृ...ताम्—तृ. त. राक्षसा...द्धाम्—तृ. त.

१. Having seen सीता who was emaciated (क्षामां), who had well-proportioned limbs and who was looking beautiful (even) without ornaments, मारुति attained incomparable joy. क्षाम is Past Pass. Part. from क्षै (क्षयति) 1st. P. ' to wane '. सुष्ठु विभक्तानि अंगानि यस्याः ताम् । बहु०. विना आभरणं अपि शोभते या । २. On seeing that lady of fascinating eyes हनूमत् shed tears of joy and then made respectful obeisance to Rāma. ३. Having bowed down to Rāma and Laxmaṇa, that mighty हनूमत्, delighted at the sight of सीता remained concealed (from view) on that tree. सीताया दर्शनेन संहृष्टः । तृ. त. ४. While looking into the forest having trees full of flowers and longing for an interview with सीता, हनूमत् had only a small portion of the night left. ५. In the last watch of the night (विरात्रे) he heard the recital of the Veda by the ghosts of the Brāhmaṇas well-versed in the Veda with the six auxiliary works and

अथ मंगलवादित्रैः शब्दैः श्रोत्रमनोहरैः ।
प्राबुध्यत महाबाहुर्दशग्रीवो महाबलः ॥ ३ ॥
विबुध्य तु यथाकालं राक्षसेंद्रः प्रतापवान् ।
स्रस्तमाल्यांबरधरो वैदेहीमन्वचिंतयत् ॥ ४ ॥
अंगनाः शतमात्रं तु तं व्रजन्तमनुव्रजन् ।
महेंद्रमिव पौलस्त्यं देवगंधर्वयोषितः ॥ ५ ॥
दीपिकाः कांचनीः काश्चिज्जगृहुस्तत्र योषितः ।
बालव्यजनहस्ताश्च तालवृंतानि चापराः ॥ ६ ॥
कांचनैश्चैव भृंगारैर्जह्रुः सलिलमग्रतः ।
मंगलाग्रान् बृसीश्चैव गृह्यान्याः पृष्ठतो ययुः ॥ ७ ॥

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performing most excellent sacrifices. षडंगसहितवेदं विद्वान् तेषाम् । क्रतुप्रवरान् यजते इति, तेषाम् । विरात्रे=रात्रिविपर्यासे=अपररात्रे.

१. Then by the sounds of the musical instruments, charming to the ear, the mighty-armed, powerful, ten-necked Rāvaṇa woke up. २. Waking up at the right time, that powerful demon-king with his wreaths and clothes sllipped off began to think about सीता. स्रस्तानि माल्यानि अंबराणि च धारयति इति । उप. त. कालं अनतिक्रम्य—यथाकालम् । अव्य०. ३. Only hundred women followed that son of पुलस्त्य when he was going, just as the celestial damsels and Gandharva women follow the great Indra. अनुव्रजन् ought to be अन्वव्रजन्. देवानां गंधर्वाणां च योषितः । ष. त. ४. Some of those women held (in their hands) golden lights and others with chowries (बालव्यजन) in their hands had fans (तालवृंत). बालव्यजनं हस्ते यासां ताः । बहु०. ५. Some other women who were in the van (अग्रतः) brought water in golden pitchers and the rest followed in the rear (पृष्ठतः) with round seats (in their hands). गृह्य ought to be गृहीत्वा.

[१]स च कामपराधीनः पतिस्तासां महाबलः ।
सीतासक्तमना मन्दो मंदांचितगतिर्बभौ ॥ ८ ॥
[२]ततः कांचीनिनादं च नूपुराणां च निःस्वनम् ।
शुश्राव परमस्त्रीणां स कपिर्मारुतात्मजः ॥ ९ ॥
[३]तं चाप्रतिमकर्माणमचिंत्यबलपौरुषम् ।
द्वारदेशमनुप्राप्तं ददर्श हनुमान् कपिः ॥ १० ॥
[४]रावणोऽयं महाबाहुरिति संचिंत्य वानरः ।
पत्रगुह्यान्तरे सक्तो हनूमान् संवृतोऽभवत् ॥ ११ ॥
[५]स तामसितकेशांतां सुश्रोणीं संहतस्तनीम् ।
दिदृक्षुरसितापांगीमुपावर्तत रावणः ॥ १२ ॥

१. That mighty lord of those (women) who was completely overcome by passion and who had his mind fixed on Sītā, being himself evil-minded (मन्दः = दुर्मतिः) went (there) with a slow and graceful (अंचित) gait. कामे पराधीनः । स. त. सीतायां आसक्तं मनः यस्य सः । बहु०. मंदं यथा तथा अंचिता गतिः यस्य सः । बहु०. २. Then that monkey, the son of the wind, heard the sound of the girdles and anklets put on by the excellent women. ३. Then the monkey हनूमत् saw that Rāvaṇa of incomparable deeds, whose strength and manliness were inconceivable, approaching the gate-way. अप्रतिमानि कर्माणि यस्य तम् । बहु०. अचिंत्ये बलं पौरुषं च यस्य तम् । बहु०. ४. Having recognised him as Rāvaṇa the mighty, that monkey हनूमत् stood behind the leaves (of the tree) and thus lay concealed. पत्रे पत्रबहुले अतः एव गुह्यान्तरे शाखान्तरे सक्तः स्थितः । com. ५. Then that Rāvaṇa approached (उपावर्तत) Sītā with a desire to see her who had black locks of hair, excellent buttocks, breasts very close to each other (संहत), and black corners of the eye (अपांग). न सिताः केशान्ता यस्याः ताम् । बहु०. शोभने श्रोण्यौ यस्याः ताम् । बहु०. The rest are also बहु० compounds.

एकोनविंशः सर्गः ।

तस्मिन्नेव ततः काले राजपुत्री त्वनिंदिता ।
रूपयौवनसंपन्नं भूषणोत्तमभूषितम् ॥ १ ॥
ततो दृष्ट्वैव वैदेही रावणं राक्षसाधिपम् ।
प्रावेपत वरारोहा प्रवाते कदली यथा ॥ २ ॥
आच्छाद्योदरमूरुभ्यां बाहुभ्यां च पयोधरौ ।
उपविष्टा विशालाक्षी रुदती वरवर्णिनी ॥ ३ ॥
दशग्रीवस्तु वैदेहीं रक्षितां राक्षसीगणैः ।
ददर्श दीनां दुःखार्तां नावं सन्नामिवार्णवे ॥ ४ ॥
शुष्यंतीं रुदतीमेकां ध्यानशोकपरायणाम् ।
दुःखस्यांतमपश्यन्तीं रामां राममनुव्रताम् ॥ ५ ॥

१. Then at that very time the guileless princess (सीता) (saw Rāvaṇa) who was endowed with beauty and youth and who was decorated with excellent ornaments. रूपेण यौवनेन च संपन्नं—तृ. त. भूष......त्तम् is also तृ. त. २. Then on seeing Rāvaṇa the demon-king that excellent daughter of Janaka at once (एव) began to tremble like a plantain-tree in a stormy wind. वरौ आरोहौ यस्याः सा । बहु०. 'one who has fine buttocks' and hence 'beautiful'. ३. Covering her belly with her thighs and breasts with her arms, that large-eyed and fair complexioned सीता sat weeping there. वरः वर्णः यस्याः सा । बहु०. ४. While the ten-necked Rāvaṇa saw that frightened (दीना) and distressed (दुःखार्ता) Sītā guarded by a number of female demons and (in a condition) similar to a boat drowned in the sea. सन्न is Past Pass. Part. from सद् (सीदति) 1. P. 'to sink down,' 'to perish.' ५. Her throat had parched up ; she was weeping alone, being wholly given up to anxiety and grief ; that beautiful woman (रामा), fully devoted to (अनुव्रतां) Rāma, did not

[1]उत्कृष्टपर्णकमलां वित्रासितविहंगमाम् ।
हस्तिहस्तपरामृष्टामाकुलामिव पद्मिनीम् ॥ ६ ॥
[2]गृहीतामालितां स्तंभे यूथपेन विनाकृताम् ।
निःश्वसन्तीं सुदुःखार्तां गजराजवधूमिव ॥ ७ ॥
[3]एकया दीर्घया वेण्या शोभमानामयत्नतः ।
नीलया नीरदापाये वनराज्या महीमिव ॥ ८ ॥
[4]उपवासेन शोकेन ध्यानेन च भयेन च ।
परिक्षीणां कृशां दीनामल्पाहारां तपोधनाम् ॥ ९ ॥
[5]समीक्षमाणां रुदतीमनिंदितां
सुपक्ष्मताम्रायतशुक्ललोचनाम् ।

(as it were) see the end of her grief. ध्यानं च शोकं च एते एव परं अयनं यस्याः ताम् । बहु०. अनुकूलं व्रतं (कर्म) यस्याः ताम्। बहु०.

१. She looked like a lake in agitation the leaves and lotuses in which are plucked off, the birds in which are frightened and which is assailed by the trunk of an elephant. उत्कृष्टानि (त्रुटितानि) पर्णानि कमलानि च यस्याः ताम्। बहु०. वित्रासिताः विहंगमाः यस्याः ताम् । बहु०. हस्तिनः हस्तेन परामृष्टाम् । तृ. त. २. She (also) looked like the female of a lordly elephant, sighing deeply and greatly distressed on account of her being caught and tied to a post when separated from that lordly elephant. आलिताम् = आलानिताम् । ३. With her single long braid of hair she was looking beautiful without any effort like the earth with its dark-blue line of forests at the close of the rainy season. ४. On account of fasting, grief, anxiety and fear, that poor lady had grown emaciated, lean, miserable and abstemious (अल्पाहारा). ५. Only for his own destruction (वधाय) Rāvaṇa tried to seduce the daughter of Janaka, who was greatly attached to Rāma, who, being innocent, was looking at all directions and weep-

अनुव्रतां राममतीव मैथिलीं
प्रलोभयामास वधाय रावणः ॥ १० ॥

विंशः सर्गः ।

स तां पतिव्रतां दीनां निरानन्दां तपस्विनीम् ।
साकारैर्मधुरैर्वाक्यैर्न्यदर्शयत रावणः ॥ १ ॥
मां दृष्ट्वा नागनासोरु गूहमाना स्तनोदरम् ।
अदर्शनमिवात्मानं भयान्नेतुं त्वमिच्छसि ॥ २ ॥
कामये त्वां विशालाक्षि बहु मन्यस्व मां प्रिये ।
सर्वांगगुणसंपन्ने सर्वलोकमनोहरे ॥ ३ ॥
नेह केचिन्मनुष्या वा राक्षसाः कामरूपिणः ।
व्यपसर्पतु ते सीते भयं मत्तः समुत्थितम् ॥ ४ ॥

ing, and whose large and bright eyes having beautiful eyelashes had (consequently) become red. सुपक्ष्मयुक्ते ताम्रप्रांते आयते शुक्के च लोचने यस्याः ताम् । बहु०.

१. That Rāvaṇa expressed (his desire) to that poor, miserable and cheerless सीता who was loyal to her husband in earnest (साकार) and sweet words. २. O सीते, who have thighs like the trunk of an elephant, (why is it that) you hide your breasts and belly on seeing me and thus try to conceal yourself from view (आत्मानं अदर्शनं नेतुं) through fear as it were ? नागस्य नासा इव ऊरू यस्याः । बहु०. ३. O large-eyed beloved, who are endowed with all the qualities of the body and who captivate the hearts of all people, I cherish love for you; think highly of me. सर्वांग......ने—तृ. त. सर्वेषां लोकानां मनः हरति इति । उप. ४. There are no men (to be seen) here, nor even the demons who assume any form at will. O Sītā, let your fear that has its source in me disappear.

[1]स्वधर्मो रक्षसां भीरु सर्वथैव न संशयः।
गमनं वा परस्त्रीणां हरणं संप्रमथ्य वा ॥ ५ ॥
[2]देवि नेह भयं कार्यं मयि विश्वसिहि प्रिये।
प्रणयस्व च तत्त्वेन मैवं भूः शोकलालसा ॥ ६ ॥
[3]एकवेणी धराशय्या ध्यानं मलिनमंबरम्।
अस्थानेऽप्युपवासश्च नैतान्यौपयिकानि ते ॥ ७ ॥
विचित्राणि च माल्यानि चंदनान्यगुरूणि च।
विविधानि च वासांसि दिव्यान्याभरणानि च ॥ ८ ॥
[5]महार्हाणि च पानानि शयनान्यासनानि च।
गीतं नृत्यं च वाद्यं च लभ मां प्राप्य मैथिलि ॥ ९ ॥
[6]स्त्रीरत्नमसि मैवं भूः कुरु गात्रेषु भूषणम्।
मां प्राप्य हि कथं वा स्यास्त्वमनर्हा सुविग्रहे ॥ १० ॥

१. To forcibly (संप्रमथ्य) abduct others' wives and to enjoy them is at all times (सर्वथैव) the prescribed duty of the demons; there is no doubt (as to it), O timid woman (भीरु). २. You should, O lady, entertain no fear in this matter (इह); have faith in me, my dear, and love me sincerely. Do not be thus overwhelmed with grief. ३. A single braid of hair, sleeping on the floor, anxiety, soiled garment and fasting even without reason (अस्थाने lit. unseasonably), these do not befit you. ४. (You will have on accepting me) beautiful garlands, sandalwood and aloe-wood, various garments and splendid ornaments. ५. You can accept me and enjoy very costly drinks, beds and seats; and also singing, dancing and the sound of musical instruments, O daughter of Janaka. ६. You are an excellent woman; (so) do not behave in this way; wear ornaments on your person; O lady of excellent form (सुविग्रहे), how indeed will you be without ornaments when you accept me (as your

त्वां कृत्वोपरतो मन्ये रूपकर्ता स विश्वकृत् ।
नहि रूपोपमा ह्यन्या तवास्ति शुभदर्शने ॥ ११ ॥
त्वां समासाद्य वैदेहि रूपयौवनशालिनीम् ।
कः पुमानतिवर्तेत साक्षादपि पितामहः ॥ १२ ॥
यद्यत्पश्यामि ते गात्रं शीतांशुसदृशानने ।
तस्मिंस्तस्मिन् पृथुश्रोणि चक्षुर्मम निबध्यते ॥ १३ ॥
भव मैथिलि भार्या मे मोहमेनं विसर्जय ।
सर्वासामेव भद्रं ते ममाग्रमहिषी भव ॥ १४ ॥
लोकेभ्यो यानि रत्नानि संप्रमथ्याहृतानि मे ।
तानि मे भीरु सर्वाणि राज्यं चैतदहं च ते ॥ १५ ॥

lover)? Supply भूषणानां after अनर्हा which lit. means 'not deserving ornaments.'

१. That creator of the universe who fashions all forms must have, I think, ceased doing the work after creating you; for, O lovely lady! there is none who can resemble you in beauty. शुभं दर्शनं यस्याः । बहु०. २. O daughter of Janaka, what man—even if he be God Brahman himself—will turn away after meeting with you who are endowed with beauty and youth? ३. O lady of large hips (पृथुश्रोणि) and moon-like face, my eye is fixed on whatever limb of yours I (happen to) look at. पृथू श्रोण्यौ यस्याः सा । बहु०. शीताः अंशवः यस्य सः शीतांशुः । तेनसदृशं आननं यस्याः सा । बहु०. ४. O मैथिलि, give up this foolish attempt (मोहं) and be my wife, God bless you! and leaving aside all others you will be my chief queen. भद्रं ते = 'God bless you!' 'prosperity to you!' ५. All those jewels which I have forcibly secured from all the three worlds, as also this kingdom and myself are at your disposal, O timid woman! संप्रमथ्य–Absolutive form मथ् or मंथ् with सम् and प्र 9. P. 'to harass' and hence the adverbial sense of 'through force' or 'forcibly'.

विजित्य पृथिवीं सर्वां नानानगरमालिनीम् ।
जनकाय प्रदास्यामि तव हेतोर्विलासिनि ॥ १६ ॥
नेह पश्यामि लोकेऽन्यं यो मे प्रतिबलो भवेत् ।
पश्य मे सुमहद्वीर्यमप्रतिद्वंद्वमाहवे ॥ १७ ॥
असकृत् संयुगे भग्ना मया विमृदितध्वजाः ।
अशक्ताः प्रत्यनीकेषु स्थातुं मम सुराऽसुराः ॥ १८ ॥
साधु पश्यामि ते रूपं संयुक्तं प्रतिकर्मणा ।
प्रतिकर्माभिसंयुक्ता दाक्षिण्येन वरानने ॥ १९ ॥
भुंक्ष्व भोगान् यथाकामं पिब भीरु रमस्व च ।
यथेष्टं च प्रयच्छ त्वं पृथिवीं वा धनानि च ॥ २० ॥
ऋद्धिं ममानुपश्य त्वं श्रियं भद्रे यशस्विनि ।
किं करिष्यासि रामेण सुभगे चीरवाससा ॥ २१ ॥

१. After subduing the entire earth encircled by (मालिनी) the various cities, I shall give it over to Janaka, for your sake, O woman (विलासिनी) ! २. I do not find any one in this world who can be an equal to me in prowess. Just consider my very great and irresistible (अप्रतिद्वंद्व) valour in battle. ३. With their standards (ध्वजाः) completely destroyed by me, both the gods and demons were vanquished in battle more than once and hence they dare not even stand before me in hostility (प्रत्यनीकेषु). ४. Well would I like to see your excellent form decorated with ornaments (प्रतिकर्मणा). Through my grace (दाक्षिण्येन), O lovely-faced woman, adorn your body with decoration. प्रतिकर्मणा अभिसंयुक्ता । तृ. त. Supply भव after this word. ५. Enjoy pleasures to your heart's content, and drink and be merry, O timid woman. Give away to others as much of earth and wealth as you desire. ६. O good and famous lady, just keep in view my prowess and grandeur. What have you to do,

निक्षिप्तविजयो रामो गतश्रीर्वनगोचरः ।
व्रती स्थंडिलशायी च शंके जीवति वा न वा ॥ २२ ॥
न हि वैदेहि रामस्त्वां द्रष्टुं वाप्युपपद्यते ।
पुरोबलाकैरसितैर्मेघैर्ज्योत्स्नामिवावृताम् ॥ २३ ॥
न चापि मम हस्तात्त्वां प्राप्तुमर्हति राघवः ।
हिरण्यकशिपुः कीर्तिमिंद्रहस्तगतामिव ॥ २४ ॥
क्लिष्टकौशेयवसनां तन्वीमप्यनलंकृताम् ।
त्वां दृष्ट्वा स्वेषु दारेषु रतिं नोपलभाम्यहम् ॥ २५ ॥
यानि वैश्रवणे सुभ्रु रत्नानि च धनानि च ।
तानि लोकांश्च सुश्रोणि मां च भुंक्ष्व यथासुखम् ॥ २६ ॥

O lucky one, with that Rāma who puts on only bark garments? चीरं वासः यस्य सः तेन । बहु०.

१. That Rāma dwells in a forest; his (chances of) success are far remote and hence he is bereft of all splendour. He is practising penance and sleeps on the bare sacrificial ground (स्थंडिल). I have a grave doubt about his existence. निक्षि...यः—बहु०. स्थंडिले शेते इति । उप. २. O वैदेहि, Rāma will not even be able to see you as you are surrounded (by the female demons) like the moonlight covered with dark clouds with the cranes going in front. पुरोबलाकैः = अग्रेसरबलाकैः ।. ३. And Rāma cannot even get you back from my hands like Hiranyakas'ipu who got back (his wife) who was glory (incarnate) from the hands of Indra. N. B. Here the reference is to a story from the Bhāgavata. ४. Having seen you, though in a slender form, unornamented and wearing a worn-out silken cloth, I do not find (the least) pleasure (even) in my wife (मंदोदरी). *Note* that the word दार is always used in the plural no. and mas. gender. ५. O lady of beautiful eyebrows (सुभ्रु) and lovely hips, enjoy at will (यथासुखं) all the jewels and wealth that Kubera has, as also all the worlds and myself.

न रामस्तपसा देवि न बलेन न विक्रमैः ।
न धनेन मया तुल्यस्तेजसा यशसाऽपि वा ॥ २७ ॥

पिब विहर रमस्व भुंक्ष्व भोगान्
धननिचयं प्रदिशामि मेदिनीं च ।
मयि लल ललने यथासुखं त्वं
त्वयि च समेत्य ललंतु बांधवास्ते ॥ २८ ॥

एकविंशः सर्गः ।

तस्य तद्वचनं श्रुत्वा सीता रौद्रस्य रक्षसः ।
आर्ता दीनस्वरा दीनं प्रत्युवाच शनैर्वचः ॥ १ ॥
न मां प्रार्थयितुं युक्तस्त्वं सिद्धिमिव पापकृत् ।
अकार्यं न मया कार्यमेकपत्न्या विगर्हितम् ॥ २ ॥
नाहमौपयिकी भार्या परभार्या सती तव ।
साधु धर्ममवेक्षस्व साधु साधुव्रतं चर ॥ ३ ॥

१. Rāma cannot by my equal in regard to either austerities or prowess or might or wealth or lustre or even fame. २. Drink and be merry; divert yourself and enjoy several objects of pleasure; I offer you my store of wealth and the earth; cherish love for me, O lady! and let all your relatives gather round you and enjoy to their heart's content. ३. On hearing these words of that fierce demon, that unhappy सीता of melancholy voice gently replied to him in a piteous tone. दीनः स्वरः यस्याः सा । बहु०. ४. Just as a sinful man cannot solicit absolution, it is not proper for you to solicit me. I am most faithful to my husband (एकपत्नी) and shall never do a sinful and condemnable act. ५. I am not your proper (औपयिकी) wife; I am the wife of some one else and am perfectly chaste (सती).

यथा तव तथान्येषां दारा रक्ष्या निशाचर ।
नयंति निकृतिप्रज्ञं परदाराः पराभवम् ॥ ४ ॥
इह संतो न वा संति सतो वा नानुवर्तसे ।
यथा हि विपरीता ते बुद्धिराचारवर्जिता ॥ ५ ॥
अकृतात्मानमासाद्य राजानमनये रतम् ।
समृद्धानि विनश्यंति राष्ट्राणि नगराणि च ॥ ६ ॥
तथैव त्वां समासाद्य लंका रत्नौघसंकुला ।
अपराधात्तवैकस्य न चिराद्विनशिष्यति ॥ ७ ॥
शक्या लोभयितुं नाहमैश्वर्येण धनेन वा ।
अनन्या राघवेणाहं भास्करेण यथा प्रभा ॥ ८ ॥

Have full regard for your religion and behave well like good persons.

१. O night-stalker, you ought to protect others' wives as you do yours. Others' wives (when humiliated) lead the evil-minded (निकृतिप्रज्ञं) to their discomfiture (पराभवं). निकृतिः (wicked) प्रज्ञा यस्य सः । बहु०. २. (It seems that) either there must be no good men here, or you do not follow their (advice), inasmuch as your mind seems to be perverted and destitute of good conduct. आचार...... ता—तृ. त. ३. Having obtained a king who has an unformed mind (अकृतात्मानं) and who takes pleasure in doing injustice (to others), many prosperous nations and cities have come to grief. अकृतः आत्मा यस्य तम् । बहु०. ४. In like manner the city of Lankā, though full of heaps of jewels, having got you (as the king) will soon (न चिरात्) perish on account of your sinful acts alone. रत्नानां ओघैः संकुला । तृ. त. ५. I cannot be enticed away by either affluence or wealth. I am not different from that Rāma (himself), as the lustre of the sun is not separate from it.

मित्रमौपयिकं कर्तुं रामः स्थानं परीप्सता ।
वधं चानिच्छता घोरं त्वयासौ पुरुषर्षभः ॥ ९ ॥
विदितः सर्वधर्मज्ञः शरणागतवत्सलः ।
तेन मैत्री भवतु ते यदि जीवितुमिच्छसि ॥ १० ॥
वर्जयेद्वज्रमुत्सृष्टं वर्जयेदंतकश्चिरम् ।
त्वद्विधं न तु संक्रुद्धो लोकनाथः स राघवः ॥ ११ ॥
अपनेष्यति मां भर्ता त्वत्तः शीघ्रमरिन्दमः ।
असुरेभ्यः श्रियं दीप्तां विष्णुस्त्रिभिरिव क्रमैः ॥ १२ ॥
आश्रमं तु तयोः शून्यं प्रविश्य नरसिंहयोः ।
गोचरं गतयोर्भ्रात्रोरपनीता त्वयाधम ॥ १३ ॥

१. It is but proper for you to make friends with (मित्रं कर्तुं) Rāma, the best of men, if you try to save this city of Lankā and have no desire for the terrible destruction (of your family). स्थानं परीप्सता=लंकां रिरक्षयिषता । औपयिकम्=युक्तम् ।. २. (Rāma is) renowned (all the world over) as conversant with all the religious laws and as compassionate towards those who go to him for refuge. Hence you should form friendship with him, if you long for your life. सर्वान् धर्मान् जानाति इति । उप. शरणं आगतेषु वत्सलः । स. त. ३. The thunderbolt discharged or even Death will abstain for a long time from (killing a demon) like you, but that Rāghava, the protector of the world, will never do so when once enraged. ४. My husband, who is the subduer of enemies, will in no time (शीघ्रं) carry me off from you, as Vishṇu took away the radiant Laxmī from the demons in only three steps. अरीन् दाम्यति इति । उप०. ५. Meanest wretch! you entered the hermitage of the (two) lions amongst men, the two brothers, when they had left it (शून्यं) and gone to the pasturage (गोचरं) and (thus) abducted me.

न हि गंधमुपाघ्राय रामलक्ष्मणयोस्त्वया ।
शक्यं संदर्शने स्थातुं शुना शार्दूलयोरिव ॥ १४ ॥
²गिरिं कुबेरस्य गतोऽथवालयं
सभां गतो वा वरुणस्य राज्ञः ।
असंशयं दाशरथेन मोक्ष्यसे
महाद्रुमः कालहतोऽशनेरिव ॥ १५ ॥

द्वाविंशः सर्गः ।

³सीताया वचनं श्रुत्वा परुषं राक्षसाधिपः ।
प्रत्युवाच ततः सीतां विप्रियं प्रियदर्शनाम् ॥ १ ॥
⁴संनियच्छति मे क्रोधं त्वयि कामः समुत्थितः ।
द्रवतोऽमार्गमासाद्य हयानिव सुसारथिः ॥ २ ॥
⁵एतस्मात्कारणान्न त्वां घातयामि वरानने ।
वधार्हामवमानार्हां मिथ्या प्रव्राजने रताम् ॥ ३ ॥

१. For, it is indeed impossible for you to stand before Rāma and Laxmaṇa when you get least trace of them (गंधमुपाघ्राय), as it would not be posible for a dog to stand within the sight of two tigers. २. Whether you have gone to the (Kailāsa) mountain, the abode of Kubera, or to the assembly–hall of king Varuṇa, it is certain that you will not be released from (the clutches of) Rāma, being doomed by Fate, as a big tree (cannot be saved) from the stroke of lightning. दशरथस्य अपत्यं पुमान् दाशरथिः । महान् चासौ द्रुमश्च । कर्म०. कालेन हतः । तृ. त. ३. On hearing these harsh words of Sītā, the demon-king then replied in an unpleasant tone to that handsome lady. ४. The love cherished for you alone curbs my wrath, exactly as a good charioteer controls his horses going in full speed by a wrong path. ५. For this reason, O lovely lady ! I am not putting you to death, although

द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः ।
ततः शयनमारोह मम त्वं वरवर्णिनि ॥ ४ ॥
ऊर्ध्वं द्वाभ्यां तु मासाभ्यां भर्तारं मामनिच्छतीम् ।
मम त्वां प्रातराशार्थमालभन्ते महानसे ॥ ५ ॥
तां भर्त्स्यमानां संप्रेक्ष्य राक्षसेंद्रेण जानकीम् ।
सीतामाश्वासयामासुर्देवगंधर्वकन्यकाः ॥ ६ ॥
ताभिराश्वासिता सीता रावणं राक्षसाधिपम् ।
उवाचात्महितं वाक्यं वृत्तशौंडीर्यगर्वितम् ॥ ७ ॥
नूनं न ते जनः कश्चिदस्ति निःश्रेयसि स्थितः ।
निवारयति यो न त्वां कर्मणोऽस्माद्विगर्हितात् ॥ ८ ॥

you deserve death and are fit to be disrespected and take a false pleasure in your exile. घातयामि–causal 1st. Per. sing. Pre. from हन् 'to kill.' वधं अर्हति इति । उप०.

१. I shall have to wait only for two months, which period I have allotted to you (for consideration). Thereafter, O fair-complexioned lady ! you must be my bed-fellow. २. But after the lapse of two months, if you would not accept me as your husband, my cooks will immolate you in the kitchen (महानसे) for my break-fast (प्रातराश). ३. Having seen that Janaka's daughter being reviled by that demon-king, all the nymphs and female demi-gods cheered her up. ४. Being consoled by them सीता spoke the following words to that Rāvaṇa, the demon-king, which were for her own good although full of pride for her own good character (वृत्त) and (her husband's) valour (शौंडीर्य). वृत्तं च शौंडीर्यं च ताभ्यां गर्वितम् । तृ. त. ५. Surely none of your men is devoted to your welfare, since none withholds you from this reprehensible deed.

मां हि धर्मात्मनः पत्नीं शचीमिव शचीपतेः ।
त्वदन्यस्त्रिषु लोकेषु प्रार्थयेन्मनसापि कः ॥ ९ ॥
[२]राक्षसाधम रामस्य भार्याममिततेजसः ।
उक्तवानसि यत्पापं क्व गतस्तस्य मोक्ष्यसे ॥ १० ॥
[३]स त्वमिक्ष्वाकुनाथं वै क्षिपन्निह न लज्जसे ।
चक्षुषोर्विषयं तस्य न यावदुपगच्छसि ॥ ११ ॥
[४]इमे ते नयने क्रूरे विकृते कृष्णपिंगले ।
क्षितौ न पतिते कस्मान्मामनार्य निरीक्षतः ॥ १२ ॥
[५]तस्य धर्मात्मनः पत्नीं स्नुषां दशरथस्य च ।
कथं व्याहरतो मां ते न जिह्वा पाप शीर्यते ॥ १३ ॥
[६]नापहर्तुमहं शक्या त्वया रामस्य धीमतः ।
विधिस्तव वधार्थाय विहितो नात्र संशयः ॥ १४ ॥

१. What other man in these three worlds can solicit me even in mind when I am really the wife of that pious-minded (Rāma), as शची is of Indra? २. O wretched Rākshasa, by going to what place will you be free from that sin which you have committed in speaking ill with the wife of Rāma who possesses unbounded lustre? अमितं तेजः यस्य सः । बहु०. ३. You do not, indeed, feel ashamed in thus abusing the lord of the Ikshvākus, so long as you have not fallen within the range of his sight. ४. Why have these eyes of yours which are ferocious (क्रूर), deformed and dark-brown, not dropped down (from their sockets) on the ground, when, O base-born, you look at me? निरीक्षतः must be = निरीक्षमाणस्य, because ईक्ष् is always Atm. ५. Why is your tongue, O sinful one, not shattered to pieces when you speak with me who am the wife of that virtuous Rāma and the daughter-in-law of king Das'aratha? शीर्यते is Pre. Pass. 3rd. sing. from शृ (शृणाति) 9 P. 'to tear to pieces'. ६. It is impossible for you to carry me off, as I am (the wife)

सीताया वचनं श्रुत्वा रावणो राक्षसाधिपः ।
विवृत्य नयने क्रूरे जानकीमन्ववैक्षत ॥ १५ ॥
अवेक्षमाणो वैदेहीं कोपसंरक्तलोचनः ।
उवाच रावणः सीतां भुजंग इव निःश्वसन् ॥ १६ ॥
अनयेनाभिसंपन्नमर्थहीनमनुव्रते ।
नाशयाम्यहमद्य त्वां सूर्यः संध्यामिवौजसा ॥ १७ ॥
इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः ।
संदिदेश ततः सर्वा राक्षसीर्घोरदर्शनाः ॥ १८ ॥
यथा मद्वशगा सीता क्षिप्रं भवति जानकी ।
तथा कुरुत राक्षस्यः सर्वाः क्षिप्रं समेत्य च ॥ १९ ॥

of that talented Rāma. It is, however, beyond doubt that Fate has decreed for your death in this way.

१. Having heard these words of सीता, the demon-king Rāvaṇa revolved his formidable eyes and looked fixedly at that Janaka's daughter. विवृत्य is absolutive from वृत् with वि I A. 'to turn round.' २. With his eyes towards सीता, which were inflamed with anger, Rāvaṇa said to her, heaving a deep sigh like a snake. ३. I shall destroy you this very day, O Sītā, who are devoted to that penniless Rāma who is following a bad course of conduct, by my prowess, as the sun does the twilight. अनुव्रत governs the accu. case and it means 'attached to' 'faithful to'—अनुकूलं व्रतं (कर्म) यस्य । ४. With these words addressed to सीता that king Rāvaṇa, who was terror to his enemies, then instructed (as follows) all the female demons who were terrible to look at. घोरं दर्शनं यासाम् । बहु०. शत्रून् रावयति (हाहाशब्दं कारयति) सः शत्रुरावणः । ५. O you all female demons, immediately meet together and act in such a way that सीता, the daughter of Janaka, will soon yield to me.

प्रतिलोमानुलोमैश्च सामदानादिभेदनैः ।
आवर्जयत वैदेहीं दण्डस्योद्यमनेन च ॥ २० ॥
स मैथिलीं धर्मपरामवस्थिताम्
प्रवेपमानां परिभर्त्स्य रावणः ।
विहाय सीतां मदनेन मोहितः
स्वमेव वेश्म प्रविवेश भास्वरम् ॥ २१ ॥

त्रयोविंशः सर्गः ।

निष्क्रान्ते राक्षसेंद्रे तु पुनरंतःपुरं गते ।
राक्षस्यो भीमरूपास्ताः सीतां समभिदुद्रुवुः ॥ १ ॥
ततः सीतामुपागम्य राक्षस्यः क्रोधमूर्छिताः ।
परं परुषया वाचा वैदेहीमिदमब्रुवन् ॥ २ ॥
पौलस्त्यस्य वरिष्ठस्य रावणस्य महात्मनः ।
दशग्रीवस्य भार्यात्वं सीते न बहुमन्यसे ॥ ३ ॥

१. Win over that daughter of the king of Videha by favourable and (even) unfavourable means of dissension (भेदनैः) such as conciliation (साम), bribery (दानं) and the like, and even by infliction of punishment (if need be). २. Having thus threatened that religiously-minded सीता who was standing trembling (there), Rāvaṇa, who was maddened by love, left her (there) and entered his own brilliant abode. ३. And when that demon-king had gone away and entered his harem again, those fierce-looking female demons ran up to सीता all at once (सम्). ४. Having approached सीता those female demons, who were infatuated with anger, addressed the following words (इदं) to सीता in a very harsh tone. क्रोधमूर्च्छिताः—तृ. त. ५. (It is pity that) you do not attach any value to being the wife of that eminent,

ततस्तां दुर्मुखी नाम राक्षसी वाक्यमब्रवीत् ।
यस्य सूर्यो न तपति भीता यस्य स मारुतः ॥ ४ ॥
न वाति स्मायतापांगि किं त्वं तस्य न तिष्ठसि ।
पुष्पवृष्टिं च तरवो मुमुचुर्यस्य वै भयात् ॥ ५ ॥
साधु ते तत्त्वतो देवि कथितं साधु भामिनि ।
गृहाण सुस्मिते वाक्यमन्यथा न भविष्यसि ॥ ६ ॥

चतुर्विंशः सर्गः ।

ततः सीतां समस्तास्ता राक्षस्यो विकृताननाः ।
परुषं परुषा नार्य ऊचुस्तां वाक्यमप्रियम् ॥ १ ॥
राक्षसीनां वचः श्रुत्वा सीता पद्मनिभेक्षणा ।
नेत्राभ्यामश्रुपूर्णाभ्यामिदं वचनमब्रवीत् ॥ २ ॥

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magnanimous, ten-necked Rāvaṇa, who is the grandson of the sage पुलस्त्य. दश ग्रीवाः यस्य सः । बहु०. बहु मन्—' to think highly of.'

१. Thereupon a female demon, named दुर्मुखी (having an ugly face), said to her as follows: " Being afraid of him, (even) the sun does not shine and the wind also (N. B. the next stanza is in continuation of this.) २. does not blow. Why then, O large-eyed lady! do you not abide by his words? Even the trees drop down a heap of flowers through his terror. ३. O beautiful young woman (भामिनी), O revered lady, I have given you really salutary and excellent advice; please act up to it, O you, who have a smiling countenance; otherwise you will be no more. ४. Thereupon all those terrible female demons, having ugly faces, spoke to सीता, (many) harsh and unpleasant words. ५. Having listened to those words of the female demons, सीता, with her lotus-like eyes suffused with tears, said the following words.

यदिदं लोकविद्विष्टमुदाहरथ संगताः ।
नैतन्मनसि वाक्यं मे किल्बिषं प्रतितिष्ठति ॥ ३ ॥
न मानुषी राक्षसस्य भार्या भवितुमर्हति ।
कामं खादत मां सर्वा न करिष्यामि वो वचः ॥ ४ ॥
दीनो वा राज्यहीनो वा यो मे भर्ता स मे गुरुः ।
तं नित्यमनुरक्तास्मि यथा सूर्यं सुवर्चला ॥ ५ ॥
यथा शची महाभागा शक्रं समुपतिष्ठति ।
अरुंधती वसिष्ठं च रोहिणी शशिनं यथा ॥ ६ ॥
लोपामुद्रा यथाऽगस्त्यं सुकन्या च्यवनं यथा ।
सावित्री सत्यवंतं च कपिलं श्रीमती यथा ॥ ७ ॥
नैषधं दमयन्तीव भैमी पतिमनुव्रता ।
तथाहमिक्ष्वाकुवरं रामं पतिमनुव्रता ॥ ८ ॥
सीताया वचनं श्रुत्वा राक्षस्यः क्रोधमूर्छिताः ।
भर्त्सयंति स्म परुषैर्वाक्यै रावणचोदिताः ॥ ९ ॥

१. This sinful advice which you are giving me in a body and which is universally disliked (लोकविद्विष्टं), finds no room in my mind. लोकैः विद्विष्टं—तृ. त. २. A female human being is never fit to be the wife of a demon. All of you may devour me if you so desire (कामं), I shall never follow your advice. ३. He who is my husband is dear (गुरुः) to me, even though he be in misery or deprived of his kingdom. I am always loyally attached to him, as सुवर्चला is to the sun. ४. As that very blessed शची waits upon Indra, and as अरुंधती on वासिष्ठ and रोहिणी on the moon; ५. as लोपामुद्रा on अगस्त्य and सुकन्या on च्यवन, and as सावित्री on सत्यवान् and श्रीमती on कापिल; ६. and दमयन्ती, the daughter of the king भीम, on नल, the king of the निषधs ; so will I wait on my husband Rāma, the best of the Ikshvāku race, being most loyal to him. ७. Having heard these words of सीता, the famale demons,

[१] अवलीनः स निर्वाक्यो हनूमाञ्छिशपाद्रुमे ।
सीतां संतर्जयन्तीस्ता राक्षसीरशृणोत्कपिः ॥ १० ॥
[२] ततस्तु विनता नाम राक्षसी भीमदर्शना ।
अब्रवीत् कुपिताकारा कराला निर्णतोदरी ॥ ११ ॥
[३] सीते पर्याप्तमेतावद्भर्तुः स्नेहः प्रदर्शितः ।
सर्वत्रातिकृतं भद्रे व्यसनायोपकल्पते ॥ १२ ॥
[४] रावणं भज भर्तारं भर्तारं सर्वरक्षसाम् ।
अद्यप्रभृति लोकानां सर्वेषामीश्वरी भव ॥ १३ ॥
[५] एतदुक्तं च मे वाक्यं यदि त्वं न करिष्यसि ।
अस्मिन्मुहूर्ते सर्वास्त्वां भक्षयिष्यामहे वयम् ॥ १४ ॥
[६] एवं निर्भर्त्स्यमाना सा सीता सुरसुतोपमा ।
राक्षसीभिर्विरूपाभिर्धैर्यमुत्सृज्य रोदिति ॥ १५ ॥

being overcome with wrath, began to revile her in very harsh words as instructed by Rāvaṇa. रावणेन चोदितः—तृ. त. स्म is a particle added to the present tense of verbs to give them the sense of the past tense.

१. Hidden (behind the leaves) on the शिंशपा tree that monkey हनूमत्, who was silent (निर्वाक्यः) (all the time), heard those female demons threatening सीता. २. Then a frightful (कराला) female demon, named विनता, who had a terrible appearance, an angry countenance, and a stooping belly, said to सीता. निर्णतं उदरं यस्याः सा । बहु०. ३. O Sītā, now enough of this betrayal of your affection for your husband. Excess (अतिकृतं) in anything (सर्वत्र), O good lady ! leads to calamity. ४. Accept Rāvaṇa as your husband. He is the lord of all the demons. Be the queen of all those people from this (very) day. ५. If you do not follow this advice given by me, all of us here will devour you at this (very) instant. ६. Being thus reproached by those deformed female demons, that सीता, who could be compared

पञ्चविंशः सर्गः ।

एवमुक्ता तु वैदेही राक्षसीभिर्मनस्विनी ।
उवाच परमत्रस्ता बाष्पगद्गदया गिरा ॥ १ ॥
सा निःश्वसंती शोकार्ता शोकोपहतचेतना ।
आर्ता व्यसृजदश्रूणि मैथिली विललाप च ॥ २ ॥
हा रामेति च दुःखार्ता हा पुनर्लक्ष्मणेति च ।
हा श्वश्रु मम कौसल्ये हा सुमित्रेति भामिनी ॥ ३ ॥
लोकप्रवादः सत्योऽयं पंडितैः समुदाहृतः ।
अकाले दुर्लभो मृत्युः स्त्रिया वा पुरुषस्य वा ॥ ४ ॥
यत्राहमाभिः क्रूराभी राक्षसीभिरिहार्दिता ।
जीवामि हीना रामेण मुहूर्तमपि दुःखिता ॥ ५ ॥

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to a nymph (सुरसुतोपमा), gave up all courage and began to weep.

१. That proud daughter of the king of Videha, who was thus addressed by the female demons, being very much frightened, spoke (as follows) in accents faltering on account of tears. बाष्पगद्गदया—तृ. त. २. That सीता who was heaving a deep sigh being overcome with sorrow and whose heart was overpowered with grief, shed tears and beagan to lament. शोकेन उपहतं चेतनं यस्याः सा । बहु०. ३. That handsome lady cried in grief: 'O Rāma, Oh Laxmaṇa, O Kausalyā, my mother-in-law, O Sumitra !' ४. This popular saying is said to be true (even) by learned men, viz. Death is difficult to be met with at an improper time (*i. e.* prematurely) in the case of either man or woman. ५. Since here do I continue to live even for a moment though afflicted with grief by reason of being separated from Rāma and although tormented by these cruel female demons !

[१]एषाल्पपुण्या कृपणा विनशिष्याम्यनाथवत् ।
समुद्रमध्ये नौः पूर्णा वायुवेगैरिवाहता ॥ ६ ॥
[२]भर्तारं तमपश्यंती राक्षसीवशमागता ।
सीदामि खलु शोकेन कूलं तोयहतं यथा ॥ ७ ॥
[३]तं पद्मदलपत्राक्षं सिंहविक्रान्तगामिनम् ।
धन्याः पश्यंति मे नाथं कृतज्ञं प्रियवादिनम् ॥ ८ ॥
[४]सर्वथा तेन हीनाया रामेण विदितात्मना ।
तीक्ष्णं विषमिवास्वाद्य दुर्लभं मम जीवितम् ॥ ९ ॥
[५]कीदृशं तु महापापं मया देहांतरे कृतम् ।
येनेदं प्राप्यते घोरं मया दुःखं सुदारुणम् ॥ १० ॥
[६]जीवितं त्यक्तुमिच्छामि शोकेन महता वृता ।
राक्षसीभिश्च रक्षंत्या रामो नासाद्यते मया ॥ ११ ॥

१. Being of limited merit and poor, here will I perish helplessly, like a fully-laden boat wrecked in the midst of the sea by the violence of the wind. अल्पं पुण्यं यस्याः सा। बहु०. २. Being caught in the clutches of those female demons, I shall not (be able to) see my husband and hence shall surely perish through grief, like a bank destroyed through (the force of flood-) water. ३. Blessed are they who can see my lord who has eyes like the petals of a full-blown lotus, whose gait is like that of a powerful lion and who is grateful and sweet-talking. पद्मदलं (विकसितं पद्मं) तस्य पत्रमिव अक्षिणी यस्य तम् । बहु०. ४. When separated from that celebrated Rāma, it is quite (सर्वथा) difficult for me to live, as after drinking off some deadly poison. ५. What great sin have I committed in my past life, by reason of which I have to experience this terrible and most unbearable grief? ६. Being overpowered by excessive grief I now desire to give up my life, because I cannot see Rāma as I am guarded by these female demons.

धिगस्तु खलु मानुष्यं धिगस्तु परवश्यताम् ।
न शक्यं यत्परित्यक्तुमात्मच्छंदेन जीवितम् ॥ १२ ॥

षड्विंशः सर्गः ।

प्रसक्ताश्रुमुखी त्वेवं ब्रुवंती जनकात्मजा ।
अधोमुखमुखी बाला विलप्तुमुपचक्रमे ॥ १ ॥
राक्षसीवशमापन्ना भर्त्स्यमाना च दारुणम् ।
चिंतयंती सुदुःखार्ता नाहं जीवितुमुत्सहे ॥ २ ॥
न हि मे जीवितेनार्थो नैवार्थैर्न च भूषणैः ।
वसंत्या राक्षसीमध्ये विना रामं महारथम् ॥ ३ ॥
अश्मसारमिदं नूनमथवाप्यजरामरम् ।
हृदयं मम येनेदं न दुःखेन विशीर्यते ॥ ४ ॥

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१. Fie upon this human nature and fie upon subjection to others, since it is not possible for us to part with our life at our own free will! २. While thus speaking that young daughter of Janaka, over whose face tears were trickling down, began to lament with her face turned downwards. प्रसक्तानि अश्रूणि मुखे यस्याः सा । बहु०. ३. Being under the restriction of these female demons and being terribly reviled by them, I am lost in thought being overpowered with excessive grief and hence I do not desire to live (any longer). ४. My life, wealth and ornaments are all really useless to me, as I have to dwell in the midst of the female demons separated from that great warrior (महारथ) Rāma. ५. This heart of mine must, indeed, have been made of stone, or rather it must be ageless and deathless, since (येन) it is not shattered to pieces by grief.

छिन्ना भिन्ना प्रभिन्ना वा दीप्ता वाग्नौ प्रदीपिता ।
रावणं नोपतिष्ठेयं किं प्रलापेन वश्चिरम् ॥ ५ ॥
ख्यातः प्राज्ञः कृतज्ञश्च सानुक्रोशश्च राघवः ।
सद्वृत्तो निरनुक्रोशः शंके मद्भाग्यसंक्षयात् ॥ ६ ॥
राक्षसानां जनस्थाने सहस्राणि चतुर्दश ।
येनैकेन निरस्तानि स मां किं नाभिपद्यते ॥ ७ ॥
निरुद्धा रावणेनाहमल्पवीर्येण रक्षसा ।
समर्थः खलु मे भर्ता रावणं हन्तुमाहवे ॥ ८ ॥
कामं मध्ये समुद्रस्य लंकेयं दुष्प्रधर्षणा ।
न तु राघवबाणानां गतिरोधो भविष्यति ॥ ९ ॥
किं नु तत्कारणं येन रामो दृढपराक्रमः ।
रक्षसापहृतां भार्यामिष्टां यो नाभिपद्यते ॥ १० ॥

१. Whether cut up through and through and shivered to pieces, or burnt into fire and thrown into flames, I shall never wait on Rāvaṇa; what is the use of your random and long talk? २. Rāghava is known (all over the world) as wise, grateful, compassionate and well-behaved. I am afraid (शंके) he must have become hard-hearted simply owing to the exhaustion of my (good) luck. ३. Why should he, who single-handed has destroyed fourteen thousand demons in Janasthāna, not render me any help? ४. I am locked up by Rāvaṇa who is a demon only of limited prowess. My husband is, indeed, competent to slay Rāvaṇa in battle. ५. Granted that (कामं) this Lankā, (situated) in the centre of the sea, is unassailable (to others); but there cannot be any hindrance in the path of the arrows discharged by Rāma. ६. Really, what is the reason why Rāma of great prowess does not come up to help his beloved wife who has been carried away by the demon? दृढः पराक्रमः यस्य सः । बहु०.

यदि मामिह जानीयाद्वर्तमानां हि राघवः ।
अद्य बाणैरभिक्रुद्धः कुर्याल्लोकमराक्षसम् ॥ ११ ॥
विधमेच्च पुरीं लंकां शोषयेच्च महोदधिम् ।
रावणस्य च नीचस्य कीर्तिं नाम च नाशयेत् ॥ १२ ॥
चिताधूमाकुलपथा गृध्रमंडलमंडिता ।
अचिरेणैव लंकेयं श्मशानसदृशी भवेत् ॥ १३ ॥
नूनं लंका हते पापे रावणे राक्षसाधमे ।
शोषमेष्यति दुर्धर्षा प्रमदा विधवा यथा ॥ १४ ॥
अनेन तु नृशंसेन रावणेनाधमेन मे ।
समयो यस्तु निर्दिष्टस्तस्य कालोऽयमागतः ॥ १५ ॥
अधर्मात्तु महोत्पातो भविष्यति हि सांप्रतम् ।
नैते धर्मं विजानंति राक्षसाः पिशिताशनाः ॥ १६ ॥

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१. If Rāghava learns that I am at present here, he will in great wrath (even) today make this world void of demons. २. He will set fire to the city of Lankā and make the ocean dry and will surely destroy the name and fame of that wretched Rāvaṇa. ३. This city of Lankā will, in a very short time, look like a cemetery, with its roads full of smoke issuing from the funeral piles and encompassed by a group of vultures. चितानां धूमेन आकुलाः पन्थानः यस्यां सा। बहु०. गृध्राणां मण्डलेन मण्डिता—तृ. त. ४. When this sinful Rāvaṇa, the demon-king, is slain, this invincible Lankā will indeed become parched up, like a young woman when widowed ५. The duration of the time that was assigned to me by this wicked and mean-minded Rāvaṇa has now almost expired. ६. Now there will surely result a great public calamity (महोत्पातः) from his unrighteousness. These demons who eat flesh do not know what religion is. पिशितं अशनं येषां ते । बहु०.

१ ध्रुवं मां प्रातराशार्थे राक्षसः कल्पयिष्यति ।
साहं कथं करिष्यामि तं विना प्रियदर्शनम् ॥ १७ ॥
२ यदि कश्चित्प्रदाता मे विषस्याद्य भवेदिह ।
क्षिप्रं वैवस्वतं देवं पश्येयं पतिना विना ॥ १८ ॥
३ धन्या देवाः सगंधर्वाः सिद्धाश्च परमर्षयः ।
मम पश्यंति ये नाथं रामं राजीवलोचनम् ॥ १९ ॥
४ श्रेयो मे जीवितान्मर्तुं विहीनाया महात्मना ।
रामादक्लिष्टचारित्राच्छूराच्छत्रुनिबर्हणात् ॥ २० ॥
५ धन्याः खलु महात्मानो मुनयः संशितव्रताः ।
जितात्मानो महाभागा येषां न स्तः प्रियाप्रिये ॥ २१ ॥

सप्तविंशः सर्गः ।

६ ततः सीतामुपागम्य राक्षस्यो भीमदर्शनाः ।
पुनः परुषमेकार्थमनर्थार्थमथाब्रुवन् ॥ १ ॥

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१. It is certain that the demon will make me ready for his morning meals. What should I do in this plight being separated from that Rāma who is lovely to look at ? २. If some one would to-day give me poison here, I shall soon see the god of death, the son of Vivasvat, (though) bereft of my husband. विवस्वतः अपत्यं पुमान् ।. ३. Blessed are the gods along with the गंधर्वs and the सिद्धs and the great sages who can see my lord Rāma who has lotus-like eyes ! ४. Death at the hands of Rāma, of pure character, valorous and destroyer of his foes, is preferable to me than life without that noble soul (*i. e.* Rāma) अक्लिष्टं चारित्रं यस्य सः तस्मात् । बहु०. शत्रुं निबर्हते इति । उप०. ५. Happy, indeed, are the great-minded sages who have fulfilled their vows (संशितव्रताः), who have subdued their self and who are highly virtuous (महाभागाः) and hence who have no likes and dislikes. प्रियं च आप्रियं च । द्वंद्व. ६. Then having approached सीता, the famale demons,

सीतां ताभिरनार्याभिर्दृष्ट्वा संतर्जितां तदा ।
राक्षसी त्रिजटा क्रुद्धा शयाना वाक्यमब्रवीत् ॥ २ ॥
आत्मानं खादतानार्या न सीतां भक्षयिष्यथ ।
जनकस्य सुतामिष्टां स्नुषां दशरथस्य च ॥ ३ ॥
स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः ।
राक्षसानामभावाय भर्तुरस्या जयाय च ॥ ४ ॥
गजदंतमयीं दिव्यां शिबिकामंतरिक्षगाम् ।
युक्तां हंससहस्रेण स्वयमास्थाय राघवः ॥ ५ ॥
शुक्लमाल्यांबरधरो लक्ष्मणेन सहागतः ।
स्वप्ने चाद्य मया दृष्टा सीता शुक्लांबरावृता ॥ ६ ॥
सागरेण परिक्षिप्तं श्वेतं पर्वतमास्थिता ।
रामेण संगता सीता भास्करेण प्रभा यथा ॥ ७ ॥

who were terrible to look at, spoke harshly to her in a common voice, (words) which were (ultimately) to result in their disaster.

१. Having then seen सीता reproached by those wretched राक्षसीs, a female demon, named त्रिजटा, who was lying down, angrily spoke as follows: २. O wretched women, devour yourselves (if you want), but not सीता. She is the beloved daughter of Janaka and is the daughter-in law of Das'aratha. ३. I have today dreamt a terrible and horripilating dream which foreboded the destruction (अभावः) of the राक्षसs and victory of her lord (राम). ४. Rāghava was himself riding a celestial palanquin, made of ivory (गजदंतमयीं), travelling through the atmosphere with a thousand swans yoked to it. ५. He wore white wreaths and garments and had come there in the company of Laxmaṇa. I have also seen सीता in my today's dream dressed in white clothes. ६. She was standing on a white mountain surrounded on all sides by the sea and was united to Rāma, as the brilliant light to the sun.

राघवश्च पुनर्दृष्टश्चतुर्दंतमहागजम् ।
आरूढः शैलसंकाशं चचार सहलक्ष्मणः ॥ ८ ॥
ततस्तौ नरशार्दूलौ दीप्यमानौ स्वतेजसा ।
शुक्लमाल्यांबरधरौ जानकीं पर्युपस्थितौ ॥ ९ ॥
इहोपयातः काकुत्स्थः सीतया सह भार्यया ।
लक्ष्मणेन सह भ्रात्रा विमाने पुष्पके स्थितः ॥ १० ॥
क्षीरोदधिजले मध्ये श्वेतः शैलः समुत्थितः ।
तस्य मूर्ध्नि ततः श्वेतश्चतुर्दंतो महागजः ॥ ११ ॥
ततो देवाः सगंधर्वाः सिद्धाश्च परमर्षयः ।
ब्रह्माणमग्रतः कृत्वा रामं तत्र ववंदिरे ॥ १२ ॥
ततो नरेन्द्राः पितरो मुनींद्रा
गंधर्वविद्याधरपन्नगेंद्राः ।

१. Again Rāghava was seen riding a big elephant having four tusks and resembling a mountain, and roaming in the company of Laxmaṇa. चत्वारः दंताः यस्य सः चतुर्दन्तः । स च महांश्चासौ गजश्च । कर्म०. शैलसंकाशं—तृ. त. २. Then those two distinguished personages, shining with their own lustre and putting on white wreaths and garments, were waiting upon Janaka's daughter. ३. Rāghava, a descendant of Kakutstha, had come here accompanied by his wife सीता and his brother Laxmaṇa, sitting in the aerial car पुष्पक. ४. In the middle of the waters of the milky ocean a white mountain came up and on the top of it there was a big white elephant having four tusks. ५. Thereupon the gods along with the गंधर्वs and the सिद्धs and the great sages, putting god Brahmana at their head, paid their homage to Rāma. अग्रतः कृ—'to give precedence to' 'to put in front of'. ६. Then the kings, the Manes, eminent sages, the best of the गंधर्वs, विद्याधरs and the snakes, all formed a circle round Rāma who

कृताभिषेकं परिवार्य रामं
प्रतुष्टुवुः प्रांजलयः प्रहृष्टाः ॥ १३ ॥
न हि रामो महातेजाः शक्यो जेतुं सुरासुरैः ।
राक्षसैर्वापि सर्वैर्वा स्वर्गः पापजनैरिव ॥ १४ ॥
रावणश्च मया दृष्टो मुण्डस्तैलसमुक्षितः ।
रक्तवासाः पिबन्मत्तः करवीरकृतस्रजः ॥ १५ ॥
विमानात्पुष्पकादद्य रावणः पतितः क्षितौ ।
कृष्यमाणः स्त्रिया दृष्टो मुण्डः कृष्णांबरः पुनः ॥ १६ ॥
दुर्गंधं दुःसहं घोरं तिमिरं नरकोपमम् ।
मलपंकं प्रविश्याशु मग्नस्तत्र स रावणः ॥ १७ ॥
प्रस्थितो दक्षिणामाशां प्रविष्टोऽकर्दमं ह्रदम् ।
कण्ठे बद्ध्वा दशग्रीवं प्रमदा रक्तवासिनी ॥ १८ ॥

had taken his bath and praised him with folded hands and glad hearts. गंधर्व...गेंद्राः—द्वंद्व. कृतः अभिषेकः येन । बहु०.

१. Rāma, who is prossessed of great splendour, cannot indeed be vanquished by the gods and even the demons, or even by all the राक्षस्s put together, as heaven (cannot be reached) by the sinful persons. २. And I have seen रावण with his head clean-shaven and with his body annointed with oil, clad in red clothes, drinking (oil) in intoxication and putting on wreaths of करवीर flowers (red arsenic). तैल...तः—तृ. त. करवीर—कृताः स्रजः यस्य सः । बहु०. ३. Again I had today seen that Rāvaṇa fallen down on the ground from the पुष्पक ba'loon, with his bead clean-shaven, clad in b ack, and being dragged by a woman. ४. There that Rāvaṇa entered into an unbearable, hell-like pitchy darkness, which had bad odour and which was full of filth and mire, and was at once plunged in it. मलानि पंकानि च यस्मिन् तत् । बहु०. ५. (Then again I saw) him starting in the southern direction and entering into

लंका चेयं पुरी रम्या सवाजिरथकुञ्जरा ।
सागरे पतिता दृष्टा भग्नगोपुरतोरणा ॥ १९ ॥

प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ।
अलमेषा परित्रातुं राक्षस्यो महतो भयात् ॥ २० ॥

अर्थसिद्धिं तु वैदेह्याः पश्याम्यहमुपस्थिताम् ।
राक्षसेंद्रविनाशं च विजयं राघवस्य च ॥ २१ ॥

अष्टात्रिंशः सर्गः ।

सा राक्षसीमध्यगता च भीरु-
वाग्भिर्भृशं रावणतर्जिता च ।
कांतारमध्ये विजने विसृष्टा
बालेव कन्या विललाप सीता ॥ १ ॥

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an unfilthy pond. A young woman dressed in red (was seen dragging) the ten-necked Rāvaṇa by his neck.

१. And this beautiful city of Lankā, along with its horses, chariots and elephants, was seen sinking under the sea, with its town-gates (गोपुर) and arches completely shattered. भग्नानि गोपुराणि तोरणानि च यस्याः सा । बहु०. २. Indeed this मैथिली, the daughter of Janaka, if appeased by falling at her feet, is competent enough to save you, O female demons, from a great disaster. ३. I foresee an immediate success of सीता in her object, the imminent destruction of the demon-king and the victory of Rāghava. अर्थस्य सिद्धीम्—ष. त. राक्ष......शम्—ष. त. ४. That सीता, who was timid being in the midst of the female demons, greatly threatened in words by Rāvaṇa, was lamenting like a young girl left alone in the midst of a dreary forest. राक्षसीनां मध्यं गता द्वि. त.

नैवास्ति नूनं मम दोषमत्र
वध्याहमस्याप्रियदर्शनस्य ।
भावं न चास्याहमनुप्रदातु-
मलं द्विजो मंत्रमिवाद्विजाय ॥ २ ॥
तस्मिन्ननागच्छति लोकनाथे
गर्भस्य जंतोरिव शल्यकृंतः ।
नूनं ममांगान्यचिरादनार्यः
शरैः शितैश्छेत्स्यति राक्षसेंद्रः ॥ ३ ॥
अनन्यदेवत्वमियं क्षमा च
भूमौ च शय्या नियमश्च धर्मे ।
पतिव्रतात्वं विफलं ममेदं
कृतं कृतघ्नेष्विव मानुषाणाम् ॥ ४ ॥
मोघो हि धर्मश्चरितो मयायं
तथैव पत्नीत्वमिदं निरर्थम् ।

१. I do not see any fault of mine in this case. I seem to be a victim to this terrible-looking fellow. I cannot give over my heart to him, as a twice-born (द्विज) cannot disclose a मंत्र to a non-Dvija. अप्रियं दर्शनं यस्य सः । बहु०. २. If that king Rāma does not reach here in time, that wicked demon-king will surely at once cut off my limbs with his sharp arrows, as does a surgeon (शल्यकृंतः) in the case of a foetus in the womb. शल्यं (शस्त्रं) तेन कृणत्ति इति । उप०. ३. Regarding none else (except my husband) as god, and this forgiveness (required for it), sleeping on the ground, observing rules of piety and perfect chastity --all these have proved futile in my case, like the obligations of men conferred on ungrateful persons. ४. Separated from you I have grown emaciated and pale; and as I do not see you, I have become despon-

या त्वां न पश्यामि कृशा विवर्णा
हीना त्वया संगमने निराशा ॥ ५ ॥
सा जीवितं क्षिप्रमहं त्यजेयं
विषेण शस्त्रेण शितेन वापि ।
विषस्य दाता न तु मेऽस्ति कश्चित्
शस्त्रस्य वा वेश्मनि राक्षसस्य ॥ ६ ॥
शोकाभितप्ता बहुधा विचिन्त्य
सीताथ वेण्युद्ग्रथनं गृहीत्वा ।
उद्बध्य वेण्युद्ग्रथनेन शीघ्र-
महं गमिष्यामि यमस्य मूलम् ॥ ७ ॥
इतीव देवी बहुधा विलप्य
सर्वात्मना राममनुस्मरन्ती ।
प्रवेपमाना परिशुष्कवक्त्रा
नगोत्तमं पुष्पितमाससाद ॥ ८ ॥

dent of your company; and hence all these acts of religion (धर्मः) performed by me are in vain and this position of wife also has proved futile.

१. I shall, therefore, at once give up my life either by taking poison or by a sharp weapon. But I see none here who can help me with either poison or any weapon in this abode of the demon. २. Being overpowered with grief and thinking of various plans, सीता then seized her braid of hair (and said), ' With this braid of hair tied (to my neck), I shall at once repair to the vicinity (मूलं) of the god of death." वेण्याः उद्ग्रथनं—ष. त. ३. In this way that venerable lady lamented in various ways and thought of Rāma with all her heart. Trembling and with her face completely parched up she then got to an eminent mountain which was full of flowers.

एकोनविंशः सर्गः ।

तथागतां तां व्यथितामनिंदितां
व्यतीतहर्षां परिदीनमानसाम् ।
शुभां निमित्तानि शुभानि भेजिरे
नरं श्रिया जुष्टमिवोपजीविनः ॥ १ ॥
तस्याः शुभं वाममरालपक्ष्म-
राजीवृतं कृष्णविशालशुक्लम् ।
प्रास्पंदतैकं नयनं सुकेश्या
मीनाहतं पद्ममिवाभिताम्रम् ॥ २ ॥
एतैर्निमित्तैरपरैश्च सुभ्रूः
संबोधिता प्रागपि साधुसिद्धैः ।
वातातपक्लान्तमिव प्रणष्टं
वर्षेण बीजं प्रतिसंजहर्ष ॥ ३ ॥

१. Good omens began to present themselves to (or wait upon) that handsome, cheerless, innocent lady who was in that condition (तथागतां), being afflicted (at heart) and with her mind greatly miserable, just as attendants (उपजीविनः) (wait upon) a man favoured by the Goddess of Wealth. व्यतीतः हर्षः यस्याः सा । बहु०. २. The beautiful left eye of that fine-haired lady, which had a line of curved (अराल) eyelashes (पक्ष्मन्) and which had a dark (pupil) and (the remaining part) eminently white and which was red on both the sides (अभिताम्रं), began to throb like a lotus red at the corners being set in motion by a fish. अरालया पक्ष्मराज्या वृतं । तृ. त. कृष्णं (कनीनिकामात्रे अन्यत्र) च विशालशुक्लम् ।. ३. That lovely lady, being cheered up by these and the like omens, which were already proved to be good, was filled with delight, like a seed, that was about to perish being withered by the wind and the sun, by a shower of rain. वातेन आतपेन च क्लान्तम् । तृ. त.

सा वीतशोका व्यपनीततंद्रा
शांतज्वरा हर्षविबुद्धसत्त्वा ।
अशोभतार्या वदनेन शुक्ले
शीतांशुना रात्रिरिवोदितेन ॥ ४ ॥

त्रिंशः सर्गः ।

हनूमानपि विक्रान्तः सर्वं शुश्राव तत्त्वतः ।
सीतायास्त्रिजटायाश्च राक्षसीनां च तर्जनम् ॥ १ ॥
अवेक्षमाणस्तां देवीं देवतामिव नन्दने ।
ततो बहुविधां चिंतां चिंतयामास वानरः ॥ २ ॥
यां कपीनां सहस्राणि सुबहून्ययुतानि च ।
दिक्षु सर्वासु मार्गन्ते सेयमासादिता मया ॥ ३ ॥
अहमाश्वासयाम्येनां पूर्णचंद्रनिभाननाम् ।
अदृष्टदुःखां दुःखस्य नह्यंतमधिगच्छतीम् ॥ ४ ॥

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१. Free from sorrow and sloth (तंद्रा), with her fever calmed down and with her mind cheered up with delight, that venerable lady looked beautiful on account of her face, just as the night appears beautiful on account of the moon that has come up in the bright half of the month (शुक्ले). हर्षेण विबुद्धं सत्त्वं (मनः) यस्याः सा । बहु०. २. That mighty हनूमत्, on his part, accurately (तत्त्वतः) heard all the words of सीता and त्रिजटा, and also the threats of the female demons. ३. Looking at that venerable lady as if she was a goddess in the Elysium (नन्दनं), the monkey then began to ponder over various thoughts (occurring to his mind). ४. Here have I found out सीता, for whose whereabouts a great many thousands and myriads of monkeys have gone in all the quarters. ५. I shall cheer her up whose face resembles the full moon, who

[१]यदि ह्यहं सतीमेनां शोकोपहतचेतनाम् ।
अनाश्वास्य गमिष्यामि दोषवद्गमनं भवेत् ॥ ५ ॥
[२]गते हि मयि तत्रेयं राजपुत्री यशस्विनी ।
परित्राणमविंदंती जानकी जीवितं त्यजेत् ॥ ६ ॥
[३]रामश्च यदि पृच्छेन्मां किं मां सीताब्रवीद्वचः ।
किमहं तं प्रतिब्रूयामसंभाष्य सुमध्यमाम् ॥ ७ ॥
[४]अहं ह्यतितनुश्चैव वानरश्च विशेषतः ।
वाचं चोदाहरिष्यामि मानुषीमिह संस्कृताम् ॥ ८ ॥
[५]यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम् ।
रावणं मन्यमानां मां सीता भीता भविष्यति ॥ ९ ॥
[६]राममक्लिष्टकर्माणं स्वबंधुमनुकीर्तयन् ।
नैनामुद्वेजयिष्यामि तद्बंधुगतमानसाम् ॥ १० ॥

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was (formerly) never used to miseries and who (now) finds no end to sorrow. पूर्णचंद्रेण निभं आननं यस्याः सा । बहु०.

१. If I would go (from here) without giving an assurance of safety to this virtuous woman whose mind is overcome with grief, my departure would be attended with blame. शोकेन उपहतं चेतनं यस्याः ताम् । बहु०. २. Because after my departure there, this illustrious princess सीता would find no place of safety and hence would give up her life. ३. Again if Rāma asks me what message सीता has sent him, what reply can I give him, when I have not even conversed with that slender-waisted lady ? ४. Although I have assumed a very subtle form and I am particularly a monkey, I shall here speak in a very refined human tongue. ५. But if I begin to speak in the refined language like a Brahmin, सीता will consider me to be Rāvaṇa and be frightened. ६. I shall surely not afflict her (mind), if I glorify (the merits of) Rāma, who is unwearied in actions as my friend, since

इक्ष्वाकूणां वरिष्ठस्य रामस्य विदितात्मनः ।
शुभानि धर्मयुक्तानि वचनानि समर्पयन् ॥ ११ ॥
श्रावयिष्यामि सर्वाणि मधुरां प्रब्रुवन् गिरम् ।
श्रद्धास्यति यथा हीयं तथा सर्वं समादधे ॥ १२ ॥
इति स बहुविधं महानुभावो
जगतिपतेः प्रमदामवेक्ष्यमाणः ।
मधुरमवितथं जगाद वाक्यं
द्रुमविटपांतरमाश्रितो हनूमान् ॥ १३ ॥

एकत्रिंशः सर्गः ।

एवं बहुविधां चिंतां चिंतयित्वा महाकपिः ।
संश्रवे मधुरं वाक्यं वैदेह्या व्याजहार ह ॥ १ ॥
राजा दशरथो नाम रथकुञ्जरवाजिमान् ।
पुण्यशीलो महाकीर्तिर्ऋजुरासीन्महायशाः ॥ २ ॥

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her mind (also) is fixed on her husband (बंधु).

१. (She will certainly not be troubled) if I begin to praise that illustrious Rāma, who is the best of the इक्ष्वाकुs, in words which are glorious and righteous (धर्मयुक्त). २. I shall make her hear all his merits, speaking in a very melodious voice and I shall put them in such words as she will readily believe in. ३. Thus that mighty हनूमत्, who had resorted to the interior of the branches of the tree with a view to see that young wife of that lord of the world, began to speak to her in various words which were at once sweet and truthful. ४. Reflecting on these various thoughts the great monkey spoke to Vaidehī sweet words from a place within ear-shot. संश्रवे=सम्यक् श्रवणयोग्ये समीपदेशे । com. ५. There lived a king by name Das'aratha who possessed a number of chariots,

[१]तस्य पुत्रः प्रियो ज्येष्ठस्ताराधिपनिभाननः ।
रामो नाम विशेषज्ञः श्रेष्ठः सर्वधनुष्मताम् ॥ ३ ॥
[२]रक्षिता स्वस्य वृत्तस्य स्वजनस्य च रक्षिता ।
रक्षिता जीवलोकस्य धर्मस्य च परंतपः ॥ ४ ॥
[३]तस्य सत्याभिसंधस्य वृद्धस्य वचनात् पितुः ।
सभार्यः सह च भ्रात्रा वीरः प्रव्रजितो वनम् ॥ ५ ॥
[४]तेन तत्र महारण्ये मृगयां परिधावता ।
राक्षसा निहताः शूरा बहवः कामरूपिणः ॥ ६ ॥
[५]जनस्थानवधं श्रुत्वा निहतौ खरदूषणौ ।
ततस्त्वमर्षापहृता जानकी रावणेन तु ।
वञ्चयित्वा वने रामं मृगरूपेण मायया ॥ ७ ॥
[६]स मार्गमाणस्तां देवीं रामः सीतामनिन्दिताम् ।
आससाद वने मित्रं सुग्रीवं नाम वानरम् ॥ ८ ॥

elephants and horses. He was of a virtuous disposition (पुण्यशीलः), of great fame, straightforward and glorious.

१. His eldest beloved son has a moon-like face. His name is Rāma. He is a specialist (in all the arts) and is the best of all archers. २. Subduing his enemies (परंतपः) he maintains his character, as he protects his men; he protects the whole world of creatures, as he preserves religion. ३. At the behest of his aged father who was ture to his promise, that hero has gone into exile along with his wife and brother. ४. There in a hunting expedition in a great forest he put to death many valorous demons who used to assume any form at will. ५. Having heard about the death (of a great many demons) in Janasthāna and also of Khara and Dus'aṇa, Rāvaṇa has kidnapped Jānakī through malice, deceiving Rāma in the forest by a fraud in assuming the form of a deer. ६. Rāma then, while in search of the venerable and innocent सीता,

ततः स वालिनं हत्वा रामः परपुरञ्जयः ।
प्रायच्छत् कपिराज्यं च सुग्रीवाय महात्मने ॥ ९ ॥
सुग्रीवेणाभिसंदिष्टा हरयः कामरूपिणः ।
दिक्षु सर्वासु तां देवीं विचिन्वन्ति सहस्रशः ॥ १० ॥
अहं संपातिवचनाच्छतयोजनमायतम् ।
तस्या हेतोर्विशालाक्ष्याः समुद्रं वेगवान् प्लुतः ॥ ११ ॥
यथारूपां यथावर्णां यथालक्ष्मीं च निश्चिताम् ।
अश्रौषं राघवस्याहं सेयमासादिता मया ॥ १२ ॥
विररामैवमुक्त्वासौ वाचं वानरपुंगवः ।
जानकी चापि तच्छ्रुत्वा विस्मयं परमं गता ॥ १३ ॥
ततः सा वक्रकेशान्तं सुकेशी केशसंवृतम् ।
उन्नम्य वदनं भीरुः शिंशपामन्ववैक्षत ॥ १४ ॥

met with a friend in the forest—a monkey named Sugrīva.

१. After that Rāma, the vanquisher of the cities of his enemies, put वाली to death and conferred the sovereignty of the monkey on the noble-minded सुग्रीव. २ Ordered by सुग्रीव the monkey who can take any form at will have gone in thousands in several directions in search of that venerable lady. ३. For the sake of (*i. e.* in search of) that large-eyed lady, I have crossed the ocean a hundred yojanas long, in full speed, as instructed by संपाति ४. Here have I found out सीता exactly as I have heard from Rāghava about her form, complexion and splendour and have ascertained her (निश्चितां) to be the same. ५. Having spoken thus much that monkey-chief desisted from speaking further. Jānakī also was greatly astonished at those words. ६. That timid fine-haired lady, therefore, lifted up her face, which had curly locks of hair and which was (almost) covered

निशम्य सीता वचनं कपेश्च
दिशश्च सर्वाः प्रदिशश्च वीक्ष्य ।
स्वयं प्रहर्षं परमं जगाम
सर्वात्मना राममनुस्मरंती ॥ १५ ॥
सा तिर्यगूर्ध्वं च तथाप्यधस्ता-
न्निरीक्षमाणा तमचिंत्यबुद्धिम् ।
ददर्श पिंगाधिपतेरमात्यं
वातात्मजं सूर्यमिवोदयस्थम् ॥ १६ ॥

द्वात्रिंशः सर्गः ।

सा तं दृष्ट्वा हरिश्रेष्ठं विनीतवदवस्थितम् ।
मैथिली चिंतयामास विस्मयं परमं गता ॥ १ ॥

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with them and began to look at the शिंशपा tree. वक्राः केशानां अंताः यस्य तत् । बहु०. शोभनाः केशाः यस्याः सा । बहु०. केशैः संवृतम् । तृ. त.

१. Having heard the words of the monkey and having thrown a gl‹nce in all the quarters and intermediate quarters सीता remembered Rāma with all her heart and felt the greatest delight within २ While looking side-ways and upwards and downwards, she happened to see that son of the Wind of incomprehensible intelligence, who was the minister of the king of the monkeys and who looked like the sun rising on the eastern mountain. अचिंत्या बुद्धिः यस्य तम् । बहु०. उदये तिष्ठति इति तम् । उप०. ३. Having seen that monkey-chief standing there most humbly, that daughter of the king of मिथिला was greatly struck with wonder and began to think to herself:

अहो भीममिदं रूपं वानरस्य दुरासदम् ।
दुर्निरीक्ष्यमिति ज्ञात्वा पुनरेव मुमोह सा ॥ २ ॥
सा तं समीक्ष्यैव भृशं विसंज्ञा
गतासुकल्पेव बभूव सीता ।
चिरेण संज्ञां प्रतिलभ्य चैवं
विचिंतयामास विशालनेत्रा ॥ ३ ॥
स्वप्नो मयायं विकृतोऽद्य दृष्टः
शाखामृगः शास्त्रगणैर्निषिद्धः ।
स्वस्त्यस्तु रामाय सलक्ष्मणाय
तथा पितुर्मे जनकस्य राज्ञः ॥ ४ ॥
स्वप्नो हि नायं नहि मेऽस्ति निद्रा
शोकेन दुःखेन च पीडितायाः ।
सुखं हि मे नास्ति यतो विहीना
तेनेंदुपूर्णप्रतिमाननेन ॥ ५ ॥

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१. 'Oh ! this form of the monkey is terrible, unassailable and dazzling.' Ascertaining thus she once again became disturbed in mind (मुमोह). २. As soon as she saw him, सीता became greatly unconscious and looked almost like a dead person. But that large-eyed lady regained consciousness after a long time and again began to think in this way. विगता संज्ञा यस्याः सा । बहु०. ३. I have today seen a bad dream, since (I happened to see therein)a monkey which is regarded as inauspicious by a number of शास्त्रs. (Hence do I pray to God) may it be well with (स्वस्ति) Rāma along with Laxmaṇa, as also with my father, king Janaka ! ४. But this cannot be a dream, as I do not get sleep being overpowered with sorrow and grief. I cannot have the least pleasure, because I am separated from that Rāma whose face

रामेति रामेति सदैव बुद्ध्या
विचिंत्य वाचा ब्रुवती तमेव ।
तस्यानुरूपां च कथां तदर्था-
मेवं प्रपश्यामि तथा श्रृणोमि ॥ ६ ॥
नमोऽस्तु वाचस्पतये सवज्रिणे
स्वयंभुवे चैव हुताशनाय ।
अनेन चोक्तं यदिदं ममाग्रतो
वनौकसा तच्च तथास्तु नान्यथा ॥ ७ ॥

त्रयस्त्रिंशः सर्गः ।

सोऽवतीर्य द्रुमात्तस्माद्विद्रुमप्रतिमाननः ।
विनीतवेषः कृपणः प्राणिपत्योपसृत्य च ॥ १ ॥
तामब्रवीन्महातेजा हनूमान्मारुतात्मजः ।
शिरस्यंजलिमाधाय सीतां मधुरया गिरा ॥ २ ॥

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exactly corresponds to the full moon. इन्दोः पूर्णा प्रतिमा इव आननं यस्य तेन । बहु०.

१. I always think of Rāma alone in my mind and always utter his name with my tongue; I also hear stories worthy of him and bearing even the least relation to him. I always see him before my mind's eye. २. A bow to god Bṛhaspati, to Indra, to Brahman, and to Fire By this salutation (अनेन) may whatever has been said by this monkey (वनौकसा) before me be true and not otherwise! ३. Then that sad हनूमत् whose face was like a young sprout (विद्रुम) and who was decently dressed, got down from (one branch of) the tree (on another), saluted her and approached her. ४. Then that son of the Wind of great lustre, folding his hands on his head (in respectful salutation), said to सीता in a sweet voice:

का नु पद्मपलाशाक्षि क्लिष्टकौशेयवासिनि ।
द्रुमस्य शाखामालंब्य तिष्ठसि त्वमनिंदिता ॥ ३ ॥
किमर्थं तव नेत्राभ्यां वारि स्रवति शोकजम् ।
पुण्डरीकपलाशाभ्यां विप्रकीर्णमिवोदकम् ॥ ४ ॥
रावणेन जनस्थानाद्बलादपहृता यदि ।
सीता त्वमसि भद्रं ते तन्ममाचक्ष्व पृच्छतः ॥ ५ ॥
यथा हि तव वै दैन्यं रूपं चाप्यतिमानुषम् ।
तपसा चान्वितो वेषस्त्वं राममहिषी ध्रुवम् ॥ ६ ॥
सा तस्य वचनं श्रुत्वा रामकीर्तनहर्षिता ।
उवाच वाक्यं वैदेही हनूमंतं द्रुमाश्रितम् ॥ ७ ॥
पृथिव्यां राजसिंहानां मुख्यस्य विदितात्मनः ।
स्नुषा दशरथस्याहं शत्रुसैन्यप्रतापिनः ॥ ८ ॥

१. Who indeed are you, O guileless lady, with your eyes like the petals of a lotus and dressed in a tattered silken garment, supporting youself on the branch of this tree? पद्मस्य पलाशे इव आक्षिणी यस्याः सा । बहु०. २. Why is it that tears of grief are flowing from your eyes, like water trickling from the petals of a lotus? शोकात् जायते इति । उप० ३. God bless you (भद्रं ते)! If you are that सीता who was forcibly carried away by रावण from the जनस्थान, then please tell me who am eager to know it. ४. Inasmuch as you are in a miserable condition, and your form is superhuman and your dress is fit for penance, it is certain that you are the queen of Rāma. ५. Having heard these words of हनूमत् that सीता, delighted to hear the glory of Rāma, said to him who was seated on the tree. ६. I am the daughter-in-law of Das'aratha, who had cut a figure in the world, who was foremost amongst the best of kings, and who had shown his prowess to the soldiers of his enemy.

दुहिता जनकस्याहं वैदेहस्य महात्मनः ।
सीतेति नाम नाम्नाहं भार्या रामस्य श्रीमतः ॥ ९ ॥
समा द्वादश तत्राहं राघवस्य निवेशने ।
भुंजाना मानुषान्भोगान् सर्वकामसमृद्धिनी ॥ १० ॥
तत्र त्रयोदशे वर्षे राज्येनेक्ष्वाकुनंदनम् ।
अभिषेचयितुं राजा सोपाध्यायः प्रचक्रमे ॥ ११ ॥
तस्मिन्संभ्रियमाणे तु राघवस्याभिषेचने ।
कैकेयी नाम भर्तारं देवी वचनमब्रवीत् ॥ १२ ॥
न पिबेयं न खादेयं प्रत्यहं मम भोजनम् ।
एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते ॥ १३ ॥
यत्तदुक्तं त्वया वाक्यं प्रीत्या नृपतिसत्तम ।
तच्चेन्न वितथं कार्यं वनं गच्छतु राघवः ॥ १४ ॥

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१. And I am the daughter of the noble-minded Janaka, the king of Videha; my name is सीता and I am the wife of the glorious Rāma. २. Satisfied with all desires, I have enjoyed all worldly objects for full twelve years (समाः) in that palace of Rāghava. ३. There at the (beginning of the) thirteenth year, king Das'aratha along with his family priest proceeded to install Rāma, the joy of the Ikshvāku race, on the throne. ४. When preparations were being made for the inauguration ceremony of Rāma, the queen, named Kaikeyī, said to her lord (*viz.* king Das'aratha). N B. the 1st line is loc. absolute. संभ्रियमाण—Pre. Part. from the Pass. of भृ with सम्. ५. If Rāma is to be installed as Yuvarāja, I shall neither drink nor take my usual meals; here would be an end of my life. ६. If the promise that you have given me out of affection (प्रीत्या) is not to be made false, then let Rāghava go to the forest.

स राजा सत्यवाग्देव्या वरदानमनुस्मरन् ।
मुमोह वचनं श्रुत्वा कैकेय्याः क्रूरमप्रियम् ॥ १५ ॥
ततस्तु स्थविरो राजा सत्यधर्मे व्यवस्थितः ।
ज्येष्ठं यशस्विनं पुत्रं रुदन्राज्यमयाचत ॥ १६ ॥
स पितुर्वचनं श्रीमानभिषेकात्परं प्रियम् ।
मनसा पूर्वमासाद्य वाचा प्रतिगृहीतवान् ॥ १७ ॥
दद्यान्न प्रतिगृह्णीयान्न ब्रूयात्किंचिदप्रियम् ।
अपि जीवितहेतोर्हि रामः सत्यपराक्रमः ॥ १८ ॥
स विहायोत्तरीयाणि महार्हाणि महायशाः ।
विसृज्य मनसा राज्यं जनन्यै मां समादिशत् ॥ १९ ॥
साऽहं तस्याग्रतस्तूर्णं प्रस्थिता वनचारिणी ।
न हि मे तेन हीनाया वासः स्वर्गेऽपि रोचते ॥ २० ॥

१. That truthful king remembered the boon that he had granted to the queen and fell in a swoon on hearing the cruel and most disagreeable demand of कैकेयी. २. Then (*i. e.* after gaining consciousness) that aged monarch, who strictly adhered to the quality of truthfulness, begged the kingdom of his illustrious eldest son, with tears in his eyes (रुदन्). Note that the root याच् governs two accusatives, as राज्यं and पुत्रं here. ३. That glorious Rāma first considered in his mind his father's words as even dearer to him than the coronation ceremony and then accepted them saying: ४. This Rāma whose valour consists of truthfulness will never speak any disagreeable words even for the sake of his life and will never accept anything but will give donations (to others). ५. Then that glorious Rāma put off his very valuable upper garments, whole-heartedly gave up his claim to the kingdom, and asked his mother to take care of me. ६. I, therfore, at once started in front of him to go to the forest, for separated from him I would not like to dwell even in heaven.

प्रागेव तु महाभागः सौमित्रिर्मित्रनंदनः ।
पूर्वजस्यानुयात्रार्थे द्रुमचीरैरलंकृतः ॥ २१ ॥
ते वयं भर्तुरादेशं बहु मान्य दृढव्रताः ।
प्रविष्टाः स्म पुराऽदृष्टं वनं गंभीरदर्शनम् ॥ २२ ॥
वसतो दण्डकारण्ये तस्याहममितौजसः ।
रक्षसापहृता भार्या रावणेन दुरात्मना ॥ २३ ॥
द्वौ मासौ तेन मे कालो जीवितानुग्रहः कृतः ।
ऊर्ध्वं द्वाभ्यां तु मासाभ्यां ततस्त्यक्ष्यामि जीवितम् ॥ २४ ॥

चतुस्त्रिंशः सर्गः ।

तस्यास्तद्वचनं श्रुत्वा हनुमान् हरिपुंगवः ।
दुःखाद्दुःखाभिभूतायाः सांत्वमुत्तरमब्रवीत् ॥ १ ॥

१. While that illustrious लक्ष्मण, the son of Sumitrā and the joy of his friends, had put on bark garments even before (me) to follow (into exile) his eldest brother. पूर्वं जायते इति । उप०. २. We, then, firm in our resolve and regarding the king's order with great respect, entered into a forest which was never seen by us before and which was terrible to view. गंभीरं दर्शनं यस्य तत् । बहु०. ३. While he, of unlimited splendour, was dwelling in the Daṇḍakā forest, myself, his wife, was taken away by the wicked demon Rāvaṇa. अमितं ओजः यस्य तस्य । बहु०. ४. A period of two months (more) has been allotted to me to continue to live as a favour; but after those two months have elapsed I shall have to give up my life. ५. Having heard those words of her. who was overcome with sorrow, that monkey-chief हनूमत् with a greived heart (दुःखात्) said words of consolation (सान्त्वं) as a reply to her.

१ अहं रामस्य संदेशाद्देवि दूतस्तवागतः ।
वैदेहि कुशली रामस्त्वां च कौशलमब्रवीत् ॥ २ ॥
२ यो ब्राह्ममस्त्रं वेदांश्च वेद वेदविदां वरः ।
स त्वां दाशरथी रामो देवि कौशलमब्रवीत् ॥ ३ ॥
३ लक्ष्मणश्च महातेजा भर्तुस्तेऽनुचरः प्रियः ।
कृतवाञ्छोकसंतप्तः शिरसा तेऽभिवादनम् ॥ ४ ॥
४ सा तयोः कुशलं देवी निशम्य नरसिंहयोः ।
प्रीतिसंहृष्टसर्वांगी हनूमंतमथाब्रवीत् ॥ ५ ॥
५ कल्याणी बत गाथेयं लौकिकी प्रतिभाति मा ।
एति जीवंतमानंदो नरं वर्षशतादपि ॥ ६ ॥
६ तस्यास्तद्वचनं श्रुत्वा हनुमान् मारुतात्मजः ।
सीतायाः शोकतप्तायाः समीपमुपचक्रमे ॥ ७ ॥

१. I have come here, O queen, as a messenger to you at the behest of Rāma. O Vaidehi, Rāma is doing well and has enquired after your health. २. That Rāma, the son of Das'aratha, who knows the Brāhma missile and also all the Vedas, and who is the foremost of those who are conversant with the Vedas, is, O venerable lady! enquiring about your well-being. ३. And that mighty Laxmaṇa, the beloved follower of your husband, is afflicted with sorrow and has made respectful salutation to you. ४. Then having heard about the welfare of those two eminent men she had all her limbs delighted with affection and so she said to Hanumat: ५. A man, if he remains alive, finds happiness even after hundred years;—this popular saying seems indeed to me (मा = मां) as a blessing. ६. After listening to these words of सीता, हनूमत्, the son of the Wind, proceeded to go near her who was afflicted with grief.

यथा यथा समीपं स हनूमानुपसर्पति ।
तथा तथा रावणं सा तं सीता परिशंकते ॥ ८ ॥
तामशोकस्य शाखां तु विमुक्त्वा शोककर्शिता ।
तस्यामेवानवद्यांगी धरण्यां समुपाविशत् ॥ ९ ॥
हनूमानपि दुःखार्तस्तां दृष्ट्वा भयमोहिताम् ।
अवंदत महाबाहुस्ततस्तां जनकात्मजाम् ॥ १० ॥
तं दृष्ट्वा वंदमानं च सीता शशिनिभानना ।
अब्रवीद्दीर्घमुच्छ्वस्य वानरं मधुरस्वना ॥ ११ ॥
मायां प्रविष्टो मायावी यदि त्वं रावणः स्वयम् ।
उत्पादयसि मे भूयः संतापं तन्न शोभनम् ॥ १२ ॥
अथवा नैतदेवं हि यन्मया परिशंकितम् ।
मनसो हि मम प्रीतिरुत्पन्ना तव दर्शनात् ॥ १३ ॥

१. The more हनूमत् tries to approach सीता, the more she suspects him to be Rāvaṇa. २. Leaving aside that branch of the As'oka tree, that सीता of faultless limbs (अनवद्यांगी), who was overpowered with grief, took her seat on the ground there. ३. Hanûmat also being afflicted with sorrow, though mighty of arms, on seeing her perflexed in mind through fear, bowed down before that daughter of Janaka. भयेन मोहिताम्—तृ. त. ४. On seeing him saluting her, सीता who had a lotus-like face, sighing deeply, said to the monkey in a sweet tone. शशिना निभं आननं यस्याः सा । बहु०. ५. If you are the fraudulent (मायावी) Rāvaṇa himself in the disguise of a phantom (माया), it is but improper for you to generate grief in me once again. ६. Or rather it cannot be as I have suspected. For at your very sight some sort of happiness was produced in my mind.

[१]यदि रामस्य दूतस्त्वमागतो भद्रमस्तु ते ।
पृच्छामि त्वां हरिश्रेष्ठ प्रिया रामकथा हि मे ॥ १४ ॥
[२]गुणान् रामस्य कथय प्रियस्य मम वानर ।
चित्तं हरसि मे सौम्य नदीकूलं यथा रयः ॥ १५ ॥
[३]अहो स्वप्नस्य सुखता याहमेवं चिराहृता ।
प्रेषितं नाम पश्यामि राघवेण वनौकसम् ॥ १६ ॥
[४]स्वप्नेऽपि यद्यहं वीरं राघवं सहलक्ष्मणम् ।
पश्येयं नावसीदेयं स्वप्नोऽपि मम मत्सरी ॥ १७ ॥
[५]सीताया निश्चितं बुद्ध्वा हनूमान्मारुतात्मजः ।
श्रोत्रानुकूलैर्वचनैस्ततस्तां संप्रहर्षयत् ॥ १८ ॥
[६]बाहुच्छायामवष्टब्धो यस्य लोको महात्मनः ।
अपकृष्याश्रमपदान्मृगरूपेण राघवम् ॥ १९ ॥

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१. If you have come here as a messenger from Rāma, then may god bless you! O monkey-chief, I am asking you to relate to me stories about Rāma, for they are dear to me. २. Please mention the good qualities of Rāma who is my beloved, O monkey. You are captivating my mind, gentle friend, as the current of a river carries away its bank. ३. Lo! how delightful is this dream, wherein I can really see this monkey despatched by Rāma, though many days have elapsed since I was carried off (by Rāvaṇa). ४. If I can see that warrior Rāma along with Laxmaṇa even in a dream, then I shall not become disheartened; but even dream has proved hostile (मत्सरी) to me. ५. Ascertaining that resolve of Sītā, हनूमत्, the son of the Wind, then gave delight to her mind with words that were pleasing to the ear. ६ Rested on the protection (छाया) of the arms of that magnanimous (Rāma) stands this world. Rāghava was drawn away from the hermitage (by that Rāvaṇa) in the disguise of a deer.

[1]शून्ये येनापनीतासि तस्य द्रक्ष्यसि तत्फलम् ।
अचिराद्रावणं संख्ये स वधिष्यति वीर्यवान् ॥ २० ॥
[2]क्रोधप्रमुक्तैरिषुभिर्ज्वलद्भिरिव पावकैः ।
तेनाहं प्रेषितो दूतस्त्वत्सकाशमिहागतः ॥ २१ ॥
[3]दिष्ट्या जीवसि वैदेहि राक्षसीवशमागता ।
न चिराद्द्रक्ष्यसे रामं लक्ष्मणं च महारथम् ॥ २२ ॥
[4]मध्ये वानरकोटीनां सुग्रीवं चामितौजसम् ।
अहं सुग्रीवसचिवो हनूमान्नाम वानरः ॥ २३ ॥
[5]प्रविष्टो नगरीं लंकां लंघयित्वा महोदधिम् ।
कृत्वा मूर्ध्नि पदन्यासं रावणस्य दुरात्मनः ॥ २४ ॥
[6]नाहमस्मि तथा देवि यथा मामवगच्छसि ।
विशंका त्यज्यतामेषा श्रद्धत्स्व वदतो मम ॥ २५ ॥

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१. You were then carried off by him when alone: you will shortly see the result of all that. That mighty Rāma will soon slay Rāvaṇa in battle (संख्ये). २. with arrows discharged through wrath, like blazing fires. Despatched by him I have come here as a messenger to you. ३. Thank God (दिष्ट्या), that you are alive, O Jānakī, though under the subjection of the female demons. Before long, you will see the great warrior Rāma and Laxmaṇa. ४. And (you will also) see सुग्रीव of immeasurable prowess in the midst of crores of monkeys. I am the minister of सुग्रीव,—a monkey by name हनूमत्. ५. After crossing the great ocean I effected an entrance into the city of Lankā by placing my foot on the head of that wicked Rāvaṇa. मूर्ध्नि पदं कृ— 'to mount on the head of'. 'to humble'. ६. I am not that (Rāvaṇa), as you considered me to be. Give up this suspicion; have full faith in what I say.

पञ्चत्रिंशः सर्गः ।

तां तु रामकथां श्रुत्वा वैदेही वानरर्षभात् ।
उवाच वचनं सांत्वमिदं मधुरया गिरा ॥ १ ॥
क्व ते रामेण संसर्गः कथं जानासि लक्ष्मणम् ।
वानराणां नराणां च कथमासीत् समागमः ॥ २ ॥
यानि रामस्य चिह्नानि लक्ष्मणस्य च वानर ।
तानि भूयः समाचक्ष्व न मां शोकः समाविशेत् ॥ ३ ॥
एवमुक्तस्तु वैदेह्या हनूमान्मारुतात्मजः ।
ततो रामं यथातत्त्वमाख्यातुमुपचक्रमे ॥ ४ ॥
रामः कमलपत्राक्षः सर्वभूतमनोहरः ।
रूपदाक्षिण्यसंपन्नः प्रसूतो जनकात्मजे ॥ ५ ॥
तेजसादित्यसंकाशः क्षमया पृथिवीसमः ।
बृहस्पतिसमो बुद्ध्या यशसा वासवोपमः ॥ ६ ॥

१. Having heard that history of Rāma from that monkey-chief, Vaidehī addressed these conciliatory words (to Hanumat) in a sweet tone. २ How could you come in contact with Rāma? How do you know Laxmaṇa? How was there the association between men and monkeys? ३. Once again describe to me, O monkey, all the characteristic features of Rāma as also of Laxmaṇa, so that grief will not take possession of me. ४ Thus addressed by Vaidehī, हनूमत्, the son of the Wind, began to describe the qualities of Rāma exactly as they were. तत्त्वं अनतिक्रम्य—यथातत्त्वम् । अव्य. ५ Rāma has eyes like the petals of a lotus; he captivates the minds of all beings; and he is born endowed with beauty and court-sy, O daughter of Janaka. ६. He resembles the sun in lustre; he is like the earth in forgiveness, like Bṛhaspati in intelligence and like Indra in glory. All the comps. are तृ. त.

रक्षिता जीवलोकस्य स्वजनस्य च रक्षिता ।
रक्षिता स्वस्य वृत्तस्य धर्मस्य च परंतपः ॥ ७ ॥
सत्यधर्मपरः श्रीमान् संग्रहानुग्रहे रतः ।
देशकालविभागज्ञः सर्वलोकप्रियंवदः ॥ ८ ॥
भ्रातापि चास्य द्वैमात्रः सौमित्रिरपराजितः ।
अनुरागेण रूपेण गुणैश्चापि तथाविधः ॥ ९ ॥
स तवादर्शनादार्ये राघवः परितप्यते ।
महता ज्वलता नित्यमग्निनेवाग्निपर्वतः ॥ १० ॥
स त्वां मनुजशार्दूलः क्षिप्रं प्राप्स्यति राघवः ।
समित्रबांधवं हत्वा रावणं जनकात्मजे ॥ ११ ॥
संहितौ रामसुग्रीवावुभावकुरुतां तदा ।
समयं वालिनं हन्तुं तव चान्वेषणं प्रति ॥ १२ ॥

१. He is the guardian of the whole world of beings, as he is of his own people. He maintains his character, protects religion, and is a subduer of the enemy. २. He regards highly the quality of truthfulness; he is glorious and is diligent in dealing out punishment (संग्रह) and also in obliging others (अनुग्रह); he fully knows the divisions of place and time and he always talks sweetly with all the people. देशस्य कालस्य च विभागान् जानाति सः । उप०. सर्वलोकान् प्रति प्रियं वदति इति । उप०. ३. His brother also, the son of another mother सुमित्रा, is invincible; he exactly resembles Rāma in affection, beauty and even good qualities. ४. O venerable lady, that Rāghava is agonized at heart for not being able to see you, like a volcano which always burns with great and dazzling fire. ५. Rāghava, the eminent man, will, therefore, soon kill Rāvaṇa along with his friends and relatives and then come to you, O daughter of Janaka. ६. Then both Rāma and Sugrīva together made it a point to put वाली to death and to find you out.

[१]ततस्ताभ्यां कुमाराभ्यां वीराभ्यां स हरीश्वरः ।
किष्किंधां समुपागम्य वाली युद्धे निपातितः ॥ १३ ॥
[२]ततो निहत्य तरसा रामो वालिनमाहवे ।
सर्वर्क्षहरिसंघानां सुग्रीवमकरोत्पतिम् ॥ १४ ॥
[३]रामसुग्रीवयोरैक्यं देव्येवं समजायत ।
हनूमंतं च मां विद्धि तयोर्दूतमुपागतम् ॥ १५ ॥
[४]स्वं राज्यं प्राप्य सुग्रीवः समानीय महाकपीन् ।
त्वदर्थं प्रेषयामास दिशो दश महाबलान् ॥ १६ ॥
[५]ते वयं कार्यनैराश्यात्कालस्यातिक्रमेण च ।
भयाच्च कपिराजस्य प्राणांस्त्यक्तुं व्यवस्थिताः ॥ १७ ॥
[६]चिंतां जग्मुः पुनर्भीमां त्वद्दर्शनसमुत्सुकाः ।
अथाहं हरिसैन्यस्य सागरं दृश्य सीदतः ॥ १८ ॥

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१. Then that monkey-king (सुग्रीव), accompanied by those two warrior princes reached किष्किंधा and there, fell upon वाली in a battle. २. Having then slain वाली in the battle in no time (तरसा), राम made सुग्रीव the lord of all the groups of bears and apes. ३. O venerable lady, this is how the unity between राम and सुग्रीव has come to take place. Know me, therefore, to be हनूमत्, come here as a messenger from them. ४. Regaining his own kingdom सुग्रीव called to gether all the great and powerful monkeys and despatched them in all the ten quarters in search of you. ५. We, therefore, being despondent of success in our undertaking though considerable time has elapsed and being afraid of the monkey-king were now prepared to lay down our lives. कार्यस्य नैराश्यात्। ष. त. ६. Again a terrible thought occurred to their minds when they were very impatient to see सीता. The army of the monkeys began to lose heart at the sight of the sea. दृश्य ought to be दृष्ट्वा. सीदतः हरिसैन्यस्य is Gen. Absolute and forms one sentence with stanza 19.

[१]व्यवधूय भयं तीव्रं योजनानां शतं प्लुतः ।
लंका चापि मया रात्रौ प्रविष्टा राक्षसाकुला ॥ १९ ॥
[२]रावणश्च मया दृष्टस्त्वं च शोकनिपीडिता ।
एतत्ते सर्वमाख्यातं यथा वृत्तमनिंदिते ॥ २० ॥
[३]अभिभाषस्व मां देवि दूतो दाशरथेरहम् ।
तन्मां रामकृतोद्योगं त्वन्निमित्तमिहागतम् ॥ २१ ॥
[४]सुग्रीवसचिवं देवि बुध्यस्व पवनात्मजम् ।
कुशली तव काकुत्स्थः सर्वशस्त्रभृतां वरः ॥ २२ ॥
[५]प्राप्स्याम्यहमिदं दिष्ट्या त्वद्दर्शनकृतं यशः ।
राघवश्च महावीर्यः क्षिप्रं त्वामभिपत्स्यते ॥ २३ ॥
[६]एवं विश्वासिता सीता हेतुभिः शोककर्शिता ।
उपपन्नैरभिज्ञानैर्दूतं तमधिगच्छती ॥ २४ ॥

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१. Chasing away their poignant fear I took a leap (प्लुतः=प्लुतवान्) of a hundred योजनs and at night entered into the city of Lankā which was crowded with Rākshasas. २. There I could see Rāvaṇa and also you who are overpowered with grief. I have related to you all this, O guileless lady, exactly as it has happened. ३. Please, therefore, speak to me, O noble lady, as I am the messenger of Rāma, the son of Das'aratha. I have taken all the trouble for Rāma and have come here for your sake. ४. Know me, O queen, to be the son of the Wind and the minister of सुग्रीव. Rāghava, who is the foremost of all those who bear weapons, is doing well. Thank God that I shall attain the glory of having found you out. The very powerful Rāghava will soon come to you (to take you away). तव दर्शनेन कृतं—तृ. त. ६. सीता, who had grown emaciated through grief, was thus inspired with confidence for good reasons and then believed him to a messenger (from Rāma) by reason of suitable tokens of rocognition. अधिगच्छती Fem. Nom. sing. from अधिगच्छत् Pre. Part.

अतुलं च गता हर्षं प्रहर्षेण तु जानकी ।
नेत्राभ्यां वक्रपक्ष्मभ्यां मुमोचानन्दजं जलम् ॥ २५ ॥
चारु तद्वदनं तस्यास्ताम्रशुक्लायतेक्षणम् ।
अशोभत विशालाक्ष्या राहुमुक्त इवोडुराट् ॥ २६ ॥
हनूमंतं कपिं व्यक्तं मन्यते नान्यथेति सा ।
अथोवाच हनूमांस्तामुत्तरं प्रियदर्शनाम् ॥ २७ ॥
एतत्ते सर्वमाख्यातं समाश्वसिहि मैथिलि ।
किं करोमि कथं वा ते रोचते प्रतियाम्यहम् ॥ २८ ॥

षट्त्रिंशः सर्गः ।

भूय एव महातेजा हनूमान्पवनात्मजः ।
अब्रवीत् प्रश्रितं वाक्यं सीताप्रत्ययकारणात् ॥ १ ॥
वानरोऽहं महाभागे दूतो रामस्य धीमतः ।
रामनामांकितं चेदं पश्य देव्यंगुलीयकम् ॥ २ ॥

१. Hence she felt immense delight and in that exultation Jānakī shed tears of joy from her eyes which had arched eyelashes. आनन्दात् जायते इति । उप०. २. The beautiful face of that large-eyed lady, with red and bright long eyes, looked (all the more) lovely like the moon (उडुराज्) freed from the clutches of Rāhu. ३. She now clearly regarded him as none but the monkey हनूमत्. Then the latter replied to her who was very beautiful to look at: ४. I have now related to you everything; cheer up, O सीता, and (tell me) what I can do (for you). I am now returning (to Rāma): how do you like the idea? ५. Once again that mighty हनूमत्, the son of the Wind, addressed सीता in gentle words in order to convince her. ६. O highly virtuous lady ! I am a monkey and am the messenger of the intelligent Rāghava.

प्रत्ययार्थं तवानीतं तेन दत्तं महात्मना।
समाश्वासिहि भद्रं ते क्षीणदुःखफला ह्यसि ॥ ३ ॥
गृहीत्वा प्रेक्षमाणा सा भर्तुः करविभूषणम्।
भर्तारमिव संप्राप्तं जानकी मुदिताभवत् ॥ ४ ॥
ततः सा ह्रीमती बाला भर्तुः संदेशहर्षिता।
परितुष्टा प्रियं श्रुत्वा प्रशशंस महाकपिम् ॥ ५ ॥
विक्रान्तस्त्वं समर्थस्त्वं प्राज्ञस्त्वं वानरोत्तम।
येनेदं राक्षसपदं त्वयैकेन प्रधर्षितम् ॥ ६ ॥
न हि त्वां प्राकृतं मन्ये वानरं वानरर्षभ।
यस्य ते नास्ति संत्रासो रावणान्नापि संभ्रमः ॥ ७ ॥

Behold! O respectable lady, this is a ring stamped with Rāma's name.

१. Given by that noble-minded (king), I have brought it here for your conviction. Take heart and God will bless you; for the grievous results (of your sins in previous life) have now almost come to an end. क्षीणं दुःखफलं यस्याः सा । बहु०. २. That Jānakī took that finger-ornament of her husband and looked at it and was filled with raptures as though her husband had come to her. ३. Then that bashful young woman, rejoiced at the message of her husband, was very much pleased to hear the dear (news) and hence began to praise that great monkey. संदेशेन हर्षिता—तृ. त. ४. You are mighty and powerful and intelligent, O monkey-chief, and hence it is that you have alone laid hands on this land of the demons. ५. I do not, indeed, take you to be an ordinary monkey, O monkey-chief, since you experienced neither fear, nor even confusion, from (or at the sight of) Rāvaṇa.

कच्चिन्न व्यथते रामः कच्चिन्न परितप्यते ।
उत्तराणि च कार्याणि कुरुते पुरुषोत्तमः ॥ ८ ॥
कच्चिन्न विगतस्नेहो विवासान्मयि राघवः ।
कच्चिन्मां व्यसनादस्मान्मोक्षयिष्यति वानर ॥ ९ ॥
सुखानामुचितो नित्यमसुखानामनूचितः ।
दुःखमुत्तरमासाद्य कच्चिद्रामो न सीदति ॥ १० ॥
कच्चिन्न तद्धेमसमानवर्णं
तस्याननं पद्मसमानगंधि ।
मया विना शुष्यति शोकदीनं
जलक्षये पद्ममिवातपेन ॥ ११ ॥
धर्मापदेशात्त्यजतः स्वराज्यं
मां चाप्यरण्यं नयतः पदातिम् ।
नासीद्यथा यस्य न भीर्न शोकः
कच्चित्स धैर्यं हृदये करोति ॥ १२ ॥

१. I hope Rāma is neither ruffled at heart, nor feels anguish. I hope that best of men is making further arrangements (for my release). २. I hope he has not lost his affection for me on account of long separation. Will he not liberate me from this calamity, O monkey? ३. He was (in former days) always used to pleasures and was never accustomed to misery. Is he, therefore, now sunk into despondency, as he has had to experience misery in his later life? I hope not. ४. I hope that face of his, which had the same complexion as gold, which was as fragrant as a lotus and which was melancholy through grief, is not withered up by my separation like a lotus by the heat of the sun in the absence of water. हेम्ना समानः वर्णः यस्य तत् । बहु०. ५. Since he felt neither fear nor sorrow when he had given up his claim to his own kingdom in the name of

सीताया वचनं श्रुत्वा मारुतिर्भीमविक्रमः ।
शिरस्यञ्जलिमाधाय वाक्यमुत्तरमब्रवीत् ॥ १३ ॥
न त्वामिहस्थां जानीते रामः कमललोचने ।
तेन त्वां नानयत्याशु शचीमिव पुरंदरः ॥ १४ ॥
श्रुत्वैव च वचो मह्यं क्षिप्रमेष्यति राघवः ।
चमूं प्रकर्षन् महतीं हर्यृक्षगणसंयुताम् ॥ १५ ॥
तवादर्शनजेनार्ये शोकेन च परिप्लुतः ।
न शर्म लभते रामः सिंहार्दित इव द्विपः ॥ १६ ॥
अनिद्रः सततं रामः सुप्तोऽपि च नरोत्तमः ।
सीतेति मधुरां वाणीं व्याहरन् प्रतिबुध्यते ॥ १७ ॥
स देवि नित्यं परितप्यमान-
स्त्वामेव सीतेत्यभिभाषमाणः ।

duty and had taken me to the forest on foot, I hope that he must have summoned up courage in his heart.

१. Having heard the words of सीता, Māruti of terrible prowess, placing his folded hands on his head, said to her by way of reply. २. O lotus-eyed lady, Rāma does not know that you are here and hence he does not (think of) immediately taking you away, as Indra would do in the case of Indrāṇī. ३. But as soon as he hears from me (that you are here), Rāghava will at once come here taking with him a large army consisting of a large number of bears and apes. हरीणां ऋक्षाणां च गणेन संयुताम्। तृ. त. ४. O respectable lady, being filled with grief at your separation (अदर्शनं), Rāma gets no happiness like an elephant tormented by a lion. ५. Rāma, the best of men, even when asleep, never gets perfect sleep, wakes up uttering the word 'सीता, O सीता!' in a sweet voice. ६. He is always afflicted at heart, O venerable lady, and constantly refers to you alone

धृतव्रतो राजसुतो महात्मा ।
तवैव लाभाय कृतप्रयत्नः ॥ १८ ॥

सप्तत्रिंशः सर्गः ।

सा सीता वचनं श्रुत्वा पूर्णचंद्रनिभानना ।
हनूमंतमुवाचेदं धर्मार्थसहितं वचः ॥ १ ॥
अमृतं विषसंसृष्टं त्वया वानर भाषितम् ।
यच्च नान्यमना रामो यच्च शोकपरायणः ॥ २ ॥
स वाच्यः संत्वरस्वेति यावदेव न पूर्यते ।
अयं संवत्सरः कालस्तावद्धि मम जीवितम् ॥ ३ ॥
वर्तते दशमो मासो द्वौ तु शेषौ प्लवंगम ।
रावणेन नृशंसेन समयो यः कृतो मम ॥ ४ ॥

saying 'सीता.' That noble-minded prince is devoted (धृतव्रतः) to you alone and is making efforts for your recovery. कृताः प्रयत्नाः येन सः । बहु०. धृतं व्रतं येन सः । बहु०.

१. After hearing those words, that सीता with her face resembling the full moon addresed to Hanūmat the following words which were in conformity with धर्म (religious duty) and अर्थ (worldly prosperity). २. That Rāma has an undivided mind (towards me) and that he is solely absorbed in grief,—these words which you have spoken to me, O monkey, are like nectar mixed with poison. ३. Convey to him my message: 'Make haste, lest the period of a year (that he has allotted to me) will expire, for I can live only till then.' ४. This is the tenth month, only two months are left, O monkey. For that is the period assigned to me by that cruel Rāvaṇa.

आशंसेयं हरिश्रेष्ठ क्षिप्रं मां प्राप्स्यते पतिः ।
अंतरात्मा हि मे शुद्धस्तस्मिंश्च बहवो गुणाः ॥ ५ ॥
उत्साहः पौरुषं सत्त्वमानृशंस्यं कृतज्ञता ।
विक्रमश्च प्रभावश्च संति वानर राघवे ॥ ६ ॥
इति संजल्पमानां तां रामार्थे शोककर्शिताम् ।
अश्रुसंपूर्णवदनामुवाच हनुमान् कपिः ॥ ७ ॥
पृष्ठमारोह मे देवि मा विकांक्षस्व शोभने ।
योगमन्विच्छ रामेण शशांकेनेव रोहिणी ॥ ८ ॥
न हि मे संप्रयातस्य त्वामितो नयतोऽगने ।
अनुगंतुं गतिं शक्ताः सर्वे लंकानिवासिनः ॥ ९ ॥
मैथिली तु हरिश्रेष्ठाच्छ्रुत्वा वचनमद्भुतम् ।
हर्षविस्मितसर्वांगी हनूमंतमथाब्रवीत् ॥ १० ॥

१. I expect, O monkey-chief, that my husband will meet me immediately. For my heart is pure and he is endowed with a great many virtues. २. Perseverance (उत्साहः), manliness, strength, compassion, gratefulness, valour and prowess,—these qualities, O monkey, are met with in Rāghava. ३. Thereupon that monkey हनूमत् said to सीता, emaciated through grief for Rāma and with her face full of tears, who was thus talking to him. अश्रुभिः संपूर्णं वदनं यस्याः ताम् । बहु०. ४. Mount on my back, O gentle lady and do not be indifferent. Be united with Rāma, as रोहिणी with the moon. ५. O lady none of the residents of Lankā will be able to follow me when I would take you from here (इतः) and run away. ६. On hearing the marvellous words of the monkey-chief, Maithilī with all her limbs filled with wonder and joy said to हनूमत्: हर्षेण विस्मितानि सर्वाणि अंगानि यस्याः सा । बहु०.

१ हनूमन् दूरमध्वानं कथं मां वोढुमिच्छसि ।
तदेव खलु ते मन्ये कपित्वं हरियूथप ॥ ११ ॥
२ सीतायास्तु वचः श्रुत्वा हनूमान् मारुतात्मजः ।
चिंतयामास लक्ष्मीवान्नवं परिभवं कृतम् ॥ १२ ॥
३ न मे जानाति सत्त्वं वा प्रभावं वासितेक्षणा ।
तस्मात्पश्यतु वैदेही यद्रूपं मम कामतः ॥ १३ ॥
४ इति संचिंत्य हनुमांस्तदा प्लवगसत्तमः ।
दर्शयामास सीतायाः स्वरूपमरिमर्दनः ॥ १४ ॥
५ स तस्मात्पादपाद्धीमानाप्लुत्य प्लवगर्षभः ।
ततो वर्धितुमारेभे सीताप्रत्ययकारणात् ॥ १५ ॥
६ सपर्वतवनोद्देशां साट्टप्राकारतोरणाम् ।
लंकामिमां सनाथां वा नयितुं शक्तिरस्ति मे ॥ १६ ॥

१. O हनूमत्, who are the head of the monkeys, how is it that you seek to carry me off over such a long distance? I think, it is only the nature of an ape that made you say so. २. On hearing these words of सीता that illustrious हनूमत्, the son of the Wind, thought it to be an insult offered to him for the first time (नवम्). ३. (He said to himself:) it seems that Jānakī, whose eyes are very beautiful, does not know my strength and valour; let her, therefore, see my form assumed at will. ४. with this thought, the monkey-chief हनूमत्, the destroyer of his enemies, then exhibited his own form to सीता. ५. That wise, eminent monkey then leaped from that tree and then began to grow in size in order to inspire confidence in सीता. ६. He said: I have got sufficient strength to carry off this Lankā with all its mountainous and forest regions, with its turrets, ramparts and arches, and even with its lord (*i. e.* Rāvaṇa). नयितुम्—Irreg. for नेतुम् ।

[१] तं दृष्ट्वाचलसंकाशमुवाच जनकात्मजा ।
पद्मपत्रविशालाक्षी मारुतस्यौरसं सुतम् ॥ १७ ॥
[२] जानामि गमने शक्तिं नयने चापि ते मम ।
अवश्यं संप्रधार्याशु कार्यसिद्धिरिहात्मनः ॥ १८ ॥
[३] अयुक्तं तु कपिश्रेष्ठ मया गन्तुं त्वया सह ।
वायुवेगसवेगस्य वेगो मां मोहयेत्तव ॥ १९ ॥
[४] अहमाकाशमासक्ता उपर्युपरि सागरम् ।
प्रपतेयं हि ते पृष्ठाद्भयाद्वेगेन गच्छतः ॥ २० ॥
[५] कामं त्वमसि पर्याप्तो निहंतुं सर्वराक्षसान् ।
राघवस्य यशो हीयेत्त्वया शस्तैस्तु राक्षसैः ॥ २१ ॥
[६] भर्तुर्भक्तिं पुरस्कृत्य रामादन्यस्य वानर ।
नाहं स्प्रष्टुं स्वतो गात्रमिच्छेयं वानरोत्तम ॥ २२ ॥

१. On seeing that legitimate son of the Wind resembling a mountain, Janaka's daughter, with her eyes broad like the petals of a lotus, said to him: पद्मस्य पत्रे इव विशाले अक्षिणी यस्याः सा । बहु०. २. I can now understand your capacity to return (home) along with me; but just as you have at once considered about your success in the undertaking, I also must needs (अवश्यं) give a thought over it. Construe: ते (इव) ममापि आत्मनः कार्यसिद्धिः अवश्यं संप्रधार्या । ३. It is but improper for me, O monkey-chief, to go along with you. Your speed is like that of the wind itself and hence it will stupefy me. ४. When I am high up in the sky just over the sea, I might, through fear, fall down from your back when you would be going in full speed. ५. True it is (कामं) that you are competent enough to kill all the demons. But when *you* have killed the Rākshasas, Rāghava's good name will suffer. ६. With due regard to my devotion towards my lord, I would not myself like, O monkey-chief, to touch the body of anyone else but Rāma.

यदि रामो दशग्रीवमिह हत्वा सराक्षसम् ।
मामितो गृह्य गच्छेत तत्तस्य सदृशं भवेत् ॥ २३ ॥
श्रुताश्च दृष्टा हि मया पराक्रमा
महात्मनस्तस्य रणावमर्दिनः ।
न देवगंधर्वभुजंगराक्षसा
भवंति रामेण समा हि संयुगे ॥ २४ ॥
समीक्ष्य तं संयति चित्रकार्मुकं
महाबलं वासवतुल्यविक्रमम् ।
सलक्ष्मणं को विषहेत राघवं
हुताशनं दीप्तमिवानिलेरितम् ॥ २५ ॥
स मे कपिश्रेष्ठ सलक्ष्मणं प्रियं
सयूथपं क्षिप्रमिहोपपादय ।
चिराय रामं प्रति शोककर्शितां
कुरुष्व मां वानरवीर हर्षिताम् ॥ २६ ॥

१. If Rāma would here kill the ten-necked Rāvaṇa along with other demons and return with (गृह्य=गृहीत्वा) me from here (इतः), it would be just worthy of him. २. For, I have heard and seen the deeds of heroism of that glorious राम, who tramples down (his foes) in battle. Not indeed would the gods or the गंधर्वs or the snakes or the demons be a match for Rāma in fight. ३. On seeing him in battle with his marvellous bow (in hand), who is able to withstand the mighty Rāghava, who is equal to Indra in prowess, when accompanied by Laxmaṇa and resembling the radiant fire, kindled by the Wind ? ४. O best of the monkeys, bring here immediately that Rāma who is dear to me along with Laxmaṇa and the monkey-king (सुग्रीव), and make me happy, O brave monkey, when I am emaciated through grief for Rāma for a long time.

अष्टत्रिंशः सर्गः ।

ततः स कपिशार्दूलस्तेन वाक्येन तोषितः ।
सीतामुवाच तच्छ्रुत्वा वाक्यं वाक्यविशारदः ॥ १ ॥
युक्तरूपं त्वया देवि भाषितं शुभदर्शने ।
सदृशं स्त्रीस्वभावस्य साध्वीनां विनयस्य च ॥ २ ॥
स्त्रीत्वं न तु समर्थं हि सागरं व्यतिवर्तितुम् ।
मामधिष्ठाय विस्तीर्णं शतयोजनमायतम् ॥ ३ ॥
द्वितीयं कारणं यच्च ब्रवीषि विनयान्विते ।
रामादन्यस्य नार्हामि संस्पर्शमिति जानकि ॥ ४ ॥
एतत्ते देवि सदृशं पत्न्यास्तस्य महात्मनः ।
का ह्यन्या त्वामृते देवि ब्रूयाद्वचनमीदृशम् ॥ ५ ॥
यदि नोत्सहसे गंतुं मया सार्धमनिंदिते ।
अभिज्ञानं प्रयच्छ त्वं जानीयाद्राघवो हि यत् ॥ ६ ॥

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१. Then that eloquent (वाक्यविशारदः) monkey-chief who was delighted to hear those words, addressed Sītā saying: २. O handsome lady, you have said what was just proper. It was worthy of woman's disposition and modesty of chaste women. ३. Women (स्त्रीत्वं) are indeed incapable of crossing the ocean which is far and wide being a hundred yojanas long with me as support. ४ And as to the second reason that you have put forth, O modest lady, viz. that you would not like to touch any one else but Rāma; ५. It is just befitting the wife of that magnanimous (Rāma), O noble lady. Who else but you (त्वां ऋते) can speak such (noble) words? ६. If you would not like to go along with me, O innocent lady! please give me some token of recognition, which Rāma would (at once) know.

हत्वा च समरे क्रूरं रावणं सहबांधवम् ।
राघवस्त्वां विशालाक्षि स्वां पुरीं प्रति नेष्यति ॥ ७ ॥
ब्रूहि यद्राघवो वाच्यो लक्ष्मणश्च महाबलः ।
सुग्रीवो वापि तेजस्वी हरयो वा समागताः ॥ ८ ॥
इत्युक्तवति तस्मिंश्च सीता पुनरथाब्रवीत् ।
कौसल्या लोकभर्तारं सुषुवे यं मनस्विनी ।
तं ममार्थे सुखं पृच्छ शिरसा चाभिवाद्य ॥ ९ ॥
मत्तः प्रियतरो नित्यं भ्राता रामस्य लक्ष्मणः ।
नियुक्तो धुरि यस्यां तु तामुद्वहति वीर्यवान् ॥ १० ॥
यं दृष्ट्वा राघवो नैव वृद्धमार्यमनुस्मरेत् ।
स ममार्थाय कुशलं वक्तव्यो वचनान्मम ॥ ११ ॥
इदं ब्रूयाश्च मे नाथं शूरं रामं पुनः पुनः ।
जीवितं धारयिष्यामि मासं दशरथात्मज ॥ १२ ॥

१. After slaying in battle that cruel Rāvaṇa along with his relatives, Rāghava will take you back to his capital, O large-eyed सीता ! २. Please tell me what I should say to Rāma and the mighty Laxmaṇa and to that glorious सुग्रीव and the monkeys assembled there. ३ When he had said so much, सीता again spoke to him: please enquire on my behalf after the health of that supporter of the world to whom that proud कौसल्या gave birth, and convey to him my respects. ४. Laxmaṇa, the brother of Rāma, is always dearer to him than (even) me. He being powerful, carries out successfully whatever work is entrusted to him (lit. to which he is yoked). ५. At his sight Rāghava forgets (the grief for the loss of) his aged revered father. You should ask him about his welfare on my behalf and in my name. ६. Say this again and again to my brave lord Rāma, the son of Das'aratha, that I shall support my life for another month (or so).

[१]ऊर्ध्वं मासान्न जीवेयं सत्येनाहं ब्रवीमि ते ।
रावणेनोपरुद्धाऽहं निकृत्या पापकर्मणा ॥ १३ ॥
[२]ततो वस्त्रगतं मुक्त्वा दिव्यं चूडामणिं शुभम् ।
प्रदेयो राघवायेति सीता हनुमते ददौ ॥ १४ ॥
[३]प्रतिगृह्य ततो वीरो मणिरत्नमनुत्तमम् ।
अंगुल्या योजयामास न ह्यस्य प्राभवद्भुजः ॥ १५ ॥
[४]मणिरत्नं कपिवरः प्रतिगृह्याभिवाद्य च ।
सीतां प्रदक्षिणं कृत्वा प्रणतः पार्श्वतः स्थितः ॥ १६ ॥
[५]हर्षेण महता युक्तः सीतादर्शनजेन सः ।
हृदयेन गतो रामं शरीरेण तु विष्ठितः ॥ १७ ॥

[६]मणिवरमुपगृह्य तं महार्हं
जनकनृपात्मजया धृतं प्रभावात् ।
गिरिरिव पवनावधूतमुक्तः
सुखितमनाः प्रतिसंक्रमं प्रपेदे ॥ १८ ॥

१. After that period I cannot live. I say this to you on oath. Rāvaṇa of wicked deeds has imprisoned me here fraudulently (निकृत्या). २. Then सीता took out a bright and radiant crest–jewel which was wrapped up in a cloth and handed it over to Hanumat saying that it was to be given to Rāghava. ३. Then that brave monkey accepted that matchless crest–jewel and put it round his finger, but his hand hesitated to do so. नास्ति उत्तमं यस्मात् तत् अनुत्तमम् । बहु०. ४. That excellent monkey accepted the crest-jewel, and with respectful salutation went round सीता and modestly stood by her side. ५. Feeling the great joy of seeing Sītā and remembering Rāma at heart he stood there only in body. ६. Accepting that excellent costly jewel which was worn with dignity by the Janaka's daughter, he, with his mind happy, like a mountain which was first shaken by

एकोनचत्वारिंशः सर्गः ।

मणिं दत्वा ततः सीता हनूमंतमथाब्रवीत् ।
अभिज्ञानमभिज्ञातमेतद्रामस्य तत्त्वतः ॥ १ ॥
त्वमस्मिन् कार्यनिर्योगे प्रमाणं हरिसत्तम ।
हनूमन्यत्नमास्थाय दुःखक्षयकरो भव ॥ २ ॥
स तथेति प्रतिज्ञाय मारुतिर्भीमविक्रमः ।
शिरसा वंद्य वैदेहीं गमनायोपचक्रमे ॥ ३ ॥
ज्ञात्वा संप्रस्थितं देवी वानरं पवनात्मजम् ।
बाष्पगद्गदया वाचा मैथिली वाक्यमब्रवीत् ॥ ४ ॥
हनूमन् कुशलं ब्रूयाः सहितौ रामलक्ष्मणौ ।
सुग्रीवं च सहामात्यं सर्वान्वृद्धांश्च वानरान् ॥ ५ ॥
ब्रूयास्त्वं वानरश्रेष्ठ कुशलं धर्मसंहितम् ।
यथा च स महाबाहुर्मां तारयति राघवः ।
अस्माद्दुःखांबुसंरोधात्त्वं समाधातुमर्हसि ॥ ६ ॥

the Wind and then set at ease, then became ready to return. महान् अर्हः यस्य तत् । बहु०. आदौ पवनेन अवधूतः पश्चान्मुक्तः । कर्म०. सुखितं मनः यस्य सः । बहु०.

१. Having handed over the jewel to हनूमत्, सीता then said to him: 'This token of recognition is really known to Rāma.' २. You are, O best of the monkeys, the proper person to carry out this mission. Putting forth all exertions, O हनूमत्, put an end to my sorrow. ३. Having promised her to do accordingly, मारुति of terrible prowess respectfully saluted वैदेही and started on his journey. (वंद्य = वंदित्वा). ४ Knowing that the monkey, the son of the Wind, had started, the revered मैथिली said to him in words stammering on account of tears. ५. O हनूमत्, convey (the tidings of my) welfare to both Rāma and Laxmana, and also to सुग्रीव along with his ministers and all other aged apes ६. Please tell them, O monkey-chief, that I am doing well, in conformity

नित्यमुत्साहयुक्ताश्च वाचः श्रुत्वा मयेरिताः ।
वर्धिष्यते दाशरथेः पौरुषं मद्वाप्तये ॥ ७ ॥
मत्संदेशयुता वाचस्त्वत्तः श्रुत्वैव राघवः ।
पराक्रमे विधिं वीरो विधिवत्संविधास्यति ॥ ८ ॥
यदि वा मन्यसे वीर वसैकाहमरिंदम ।
कस्मिंश्चित्संवृते देशे विश्रांतः श्वो गमिष्यसि ॥ ९ ॥
मम चैवाल्पभाग्यायाः सांनिध्यात्तव वानर ।
अस्य शोकस्य महतो मुहूर्तं मोक्षणं भवेत् ॥ १० ॥
अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः ।
कथं नु खलु दुष्पारं तरिष्यति महोदधिम् ॥ ११ ॥
त्रयाणामेव भूतानां सागरस्येह लंघने ।
शक्तिः स्याद्वैनतेयस्य तव वा मारुतस्य वा ॥ १२ ॥

with religious practice; you should please compose his mind in such a way that the mighty Rāghava will deliver me from the bondage of this ocean of misery.

१. On repeatedly hearing those encouraging (उत्साह-युक्ताः) words spoken by me, Rāma will make greater efforts for my recovery. उत्साहेन युक्ताः। तृ. त. २. As soon as he hears from you the words containing my message, that brave Rāghava will think out a proper way to show his prowess. ३. If you have no objection, O brave subduer of your enemies, please stay here for a day (more) in some covered spot and then proceed on your journey tomorrow after taking rest. ४. By your presence, O monkey, I shall be relieved of the great sorrow at least for the time being, though I am unlucky. ५. This grave doubt, however, always stands, as it were, before my mind viz. 'How is it possible for him to cross this great ocean, which is difficult to be crossed?' ६. Only three beings in this world, viz. Garuḍa, yourself and the Wind, possess the power to cross the ocean.

कामभस्य त्वमेवैकः कार्यस्य परिसाधने ।
पर्याप्तः परवीरघ्न यशस्यस्ते फलोदयः ॥ १३ ॥
तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम् ।
निशम्य हनुमान्वाक्यं शेषमुत्तरमब्रवीत् ॥ १४ ॥
देवि हर्यृक्षसैन्यानामीश्वरः प्लवतां वरः ।
सुग्रीवः सत्त्वसंपन्नस्तवार्थे कृतनिश्चयः ॥ १५ ॥
स वानरसहस्राणां कोटीभिरभिसंवृतः ।
क्षिप्रमेष्यति वैदेहि राक्षसानां निबर्हणः ॥ १६ ॥
असकृत्तैर्महोत्साहैः ससागरधराधरा ।
प्रदक्षिणीकृता भूमिर्वायुमार्गानुसारिभिः ॥ १७ ॥
मद्विशिष्टाश्च तुल्याश्च संति तत्र वनौकसः ।
मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसंनिधौ ॥ १८ ॥

१. It is true that you yourself alone are capable of carrying out this undertaking, O destroyer of the warriors of the enemy! But the glorious attainment of success will attend on you (alone, and not to Rāma). २. Having heard those words of सीता which were full of sense (अर्थ), modesty (प्रश्रितं) and sound argument (हेतु), हनूमत् finally said to her: ३. O noble lady, सुग्रीव is the best of the monkeys and is the king of the hosts of bears and apes. He is endowed with goodness and has resolved on attaining your object. ४. That destroyer of the demons, O Vaidehī, will soon reach here accompanied by several crores of thousands of monkeys. ५. Several times have those most energetic monkeys who follow the path of the wind gone round the earth bounded by the seas and the mountains (धराधर). वायोः मार्गं अनुसरन्ति इति तैः । उप०. ६. There are monkeys who are equal to me in prowess, and there are some who are even superior to me in strength (मद्विशिष्टाः); there is none who is in any way inferior to me in the service of सुग्रीव

[1]तदलं परितापेन देवि शोको व्यपैतु ते ।
एकोत्पातेन ते लंकामेष्यंति हरियूथपाः ॥ १९ ॥
[2]मम पृष्ठगतौ तौ च चंद्रसूर्याविवोदितौ ।
त्वत्सकाशं महासत्त्वौ नृसिंहावागमिष्यतः ॥ २० ॥
[3]सगणं रावणं हत्वा राघवो रघुनंदनः ।
त्वामादाय वरारोहे स्वपुरीं प्रतियास्यति ॥ २१ ॥
[4]क्षिप्रं त्वं देवि शोकस्य पारं द्रक्ष्यसि मैथिलि ।
रावणं चैव रामेण द्रक्ष्यसे निहतं बलात् ॥ २२ ॥
[5]रामाद्विशिष्टः कोऽन्योऽस्ति कश्च सौमित्रिणा समः ।
अग्निमारुतकल्पौ तौ भ्रातरौ तव संश्रयौ ॥ २३ ॥
[6]नास्मिंश्चिरं वत्स्यसि देवि देशे
रक्षोगणैरध्युषितेऽतिरौद्रे ।

१. Away, therefore, with this anguish, O revered lady, and let this grief disappear from your heart. Those monkey-chiefs will reach Lankā at one jump. २. And resting on my back, those two magnanimous, eminent men, appearing like the rising sun and the moon, will come to you. ३. After killing Rāvaṇa along with his army, Rāghava, the joy of the Raghus, will return to his capital with you, O beautiful lady. वरौ आरोहौ (buttocks) यस्याः सा । बहु०. ४. You will soon get over misery, O queen Maithilī, and see Rāvaṇa killed by Rāma through his prowess. ५. Who else (in this world) is superior to Rāma? Who is a match to the son of Sumitrā? Those two brothers who are your prop are equal to Fire and the Wind. ६. O revered lady, you will now not have to stay for a long time in this very savage country which is inhabited by multitudes of demons. Your husband will come here very

न ते चिराद्‌आगमनं प्रियस्य
क्षमस्व मत्संगमकालमात्रम् ॥ २४ ॥

चत्वारिंशः सर्गः ।

श्रुत्वा तु वचनं तस्य वायुसूनोर्महात्मनः ।
उवाचात्महितं वाक्यं सीता सुरसुतोपमा ॥ १ ॥
एष चूडामणिर्दिव्यो मया सुपरिरक्षितः ।
एतं दृष्ट्वा प्रहृष्यामि व्यसने त्वामिवानघ ॥ २ ॥
एष निर्यातितः श्रीमान् मया ते वारिसंभवः ।
अतः परं न शक्ष्यामि जीवितुं शोकलालसा ॥ ३ ॥
असह्यानि च दुःखानि वाचश्च हृदयच्छिदः ।
राक्षसीनां सुघोराणां त्वत्कृते मर्षयाम्यहम् ॥ ४ ॥
घोरो राक्षसराजोऽयं दृष्टिश्च न सुखा मयि ।
त्वां च श्रुत्वा विषज्जन्तं न जीवेयमहं क्षणम् ॥ ५ ॥

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soon. Please only wait till we meet each other. मया (रामस्य) यः संगमः तत्कालमात्रम् ।

१. Having heard the words of that noble-minded son of the Wind, सीता, who could be compared to a goddess, addressed to him words which were for his own good. २. This brilliant crest-jewel was well guarded by me. O sinless one, I used to feel delighted at its sight in the hour of difficulties, as (I am) on seeing you. ३. I have (now) returned to you this brilliant jewel which had its birth in water. I shall, therefore, henceforward not be able to live (long), being absorbed in grief. ४. It is for your sake that I am putting up with unbearable miseries and heart-rending words of these very terrible female demons. ५. This demon-king is very fierce; his glance towards me is sinful. Hence, if I hear that you are delaying, I shall not live even for a moment. विषज्जंतं = विलंबं कुर्वंतम् ।

इमं च तीव्रं मम शोकवेगं
रक्षोभिरेभिः परिभर्त्सनं च ।
ब्रूयास्तु रामस्य गतः समीपं
शिवश्च तेऽध्वास्तु हरिप्रवीर ॥ ६ ॥
स राजपुत्र्या प्रतिवेदितार्थः
कपिः कृतार्थः परिहृष्टचेताः ।
तदल्पशेषं प्रसमीक्ष्य कार्यं
दिशं ह्युदीचीं मनसा जगाम ॥ ७ ॥

एकचत्वारिंशः सर्गः ।

स च वाग्भिः प्रशस्ताभिर्गमिष्यन्पूजितस्तया ।
तस्माद्देशादपक्रम्य चिंतयामास वानरः ॥ १ ॥
अल्पशेषमिदं कार्यं दृष्टेयमसितेक्षणा ।
त्रीनुपायानतिक्रम्य चतुर्थ इह दृश्यते ॥ २ ॥

१. When you approach him, please speak to him about this poignant grief that I have to endure and about this reproaching of these demons. May God speed you on your journey, O monkey-chief! २. When that message (अर्थः) was communicated (प्रतिवेदित) to him by the princess, the monkey thought that he had gained his object (कृतार्थ) and hence was delighted at heart. Then regarding the work that was left to be done as light (अल्प), he intended to follow the eastern direction. ३ Honoured by the laudatory remarks made by सीता, the monkey started from that place with a desire to return (to his country) (गमिष्यन्) and then fell a thinking. ४. The task that is now left to be accomplished is very light; (for) this dark-eyed lady (viz. सीता) is found out. Leaving aside the three expedients (viz.

न साम रक्षःसु गुणाय कल्पते
न दानमर्थोपचयेषु युज्यते ।
न भेदसाध्या बलदर्पिता जनाः
पराक्रमस्त्वेव ममेह रोचते ॥ २ ॥
न चास्य कार्यस्य पराक्रमादृते
विनिश्चयः कश्चिदिहोपपद्यते ।
हतप्रवीरास्तु रणे च राक्षसाः
कथंचिदीयुर्यदिहाद्य मार्दवम् ॥ ४ ॥
इहैव तावत्कृतनिश्चयो ह्यहं
यदि व्रजेयं प्लवगेश्वरालयम् ।
परात्मसंमर्दविशेषतत्त्ववित्
ततः कृतं स्यान्मम भर्तृशासनम् ॥ ५ ॥

सामन् 'conciliation', दानं 'bribery', and भेद: 'sowing dissensions'), the fourth alone (viz. दंड: 'punishment *i. e.* open attack') seems to be proper in this case.

१. Conciliation is of no avail against the demons. Bribery is not a proper expedient against those that are possessed of wealth. Those people that are elated with the pride of strength cannot be conquered by (sowing) dissensions. War alone seems to me to be the proper remedy here. २ To accomplish this work there is no other proper remedy than the display of valour. With many of the best warriors slain in the battle-field, the demons will have somehow to yield to us even today. मार्दवं इ– 'to become submissive'. हताः प्रवीराः येषां ते । बहु०. ३. Although I was out here with the firm resolve (of finding out the whereabouts of सीता), still it would be properly doing the duty entrusted to me by my lord, if I approach the abode of the monkey-king with the full knowledge of the distinction between

कथं नु खल्वद्य भवेत्सुखागतं
प्रसह्य युद्धं मम राक्षसैः सह ।
तथैव खल्वात्मबलं च सारवत्
स मानयेन्मां च रणे दशाननः ॥ ६ ॥
इदमस्य नृशंसस्य नंदनोपममुत्तमम् ।
वनं नेत्रमनःकांतं नानाद्रुमलतायुतम् ॥ ७ ॥
इदं विध्वंसयिष्यामि शुष्कं वनमिवानलः ।
अस्मिन्भग्ने ततः कोपं करिष्यति स रावणः ॥ ८ ॥
ततो महत्साश्वमहारथद्विपं
बलं समानेष्यति राक्षसाधिपः ।
त्रिशूलकालायसपट्टिशायुधं
ततो महद्युद्धमिदं भविष्यति ॥ ९ ॥

the fighting tactics of the enemy and those of ours. परस्य आत्मनः च संमर्दे यो विशेषः तं तत्त्वेन वेत्ति इति । उप०.

१. But how can my arrival here be happy to-day? How shall I perforce get a chance of fighting with those demons? And how can in the same way that Rāvaṇa know for certain the real (सारवत्) strength of his own army and that of mine? २. This is an excellent grove of that wicked demon, which appears like the Elysium and which is charming to the eyes and the mind as it contains various types of trees and creepers. ३. I shall destroy it, as the fire does a dry forest. When it is devastated that Rāvaṇa will be wrathful. ४. Then that demon-king will bring together a great army consisting of horses, big chariots and elephants. Then a great war will ensue wherein tridents and other weapons like sharp-edged iron spears will be used त्रिशूलानि कालायसाः पट्टिशाश्च इति आयुधानि यस्मिन् तत् । बहु०.

अहं तु तैः संयति चंडविक्रमैः
समेत्य रक्षोभिरसह्यविक्रमः ।
निहत्य तद्रावणचोदितं बलं
सुखं गमिष्यामि हरीश्वरालयम् ॥ १० ॥
ततस्तद्धनुमान्वीरो बभञ्ज प्रमदावनम् ।
मत्तद्विजसमाघुष्टं नानाद्रुमलतायुतम् ॥ ११ ॥
लतागृहैश्चित्रगृहैश्च नाशितैः
महोरगैर्व्यालमृगैश्च निर्धुतैः ।
शिलागृहैरुन्मथितैस्तथा गृहैः
प्रणष्टरूपं तदभून्महद्वनम् ॥ १२ ॥
सा विह्वलाशोकलताप्रताना
वनस्थली शोकलताप्रताना ।

१. Encountering those demons of terrible might in an open fight, I, being possessed of unbearable prowess, shall put to death the whole army sent by Rāvaṇa and then happily repair to the abode of the monkey-king. २. Then that brave हनूमत् destroyed the women's pleasure-garden which contained various trees and creepers and which was full of the noise made by amorous birds (द्विज). मत्तैः द्विजैः सम्यक् आघुष्टं—तृ. त. । नानाद्रुमैः लताभिश्च युतम् । तृ. त. ३. With the arbours and painted houses completely demolished, with the great snakes and tigers and other beasts destroyed, and with the stone buildings and other houses totally devastated, that great garden appeared to have lost all its (original) form. प्रणष्टं रूपं यस्य तत् । बहु०. ४. That ground, with its great number (प्रतान) of As'oka creepers waving (विह्वल), of the women's pleasure-garden which was protected (अवनं) by the young wives of Rāvana was, by the might of the monkey, reduced to the deplorable state of the number of creepers. विह्वलानां

जाता दशास्यप्रमदावनस्य
कपेर्बलाद्धि प्रमदावनस्य ॥ १३ ॥
स तस्य कृत्वार्थपतेर्महाकपि-
र्महद्व्यलीकं मनसो महात्मनः ।
युयुत्सुरेको बहुभिर्महाबलैः
श्रिया ज्वलंस्तोरणमाश्रितः कपिः ॥ १४ ॥

द्विचत्वारिंशः सर्गः ।

ततो गतायां निद्रायां राक्षस्यो विकृताननाः ।
तद्वनं ददृशुर्भग्नं तं च वीरं महाकपिम् ॥ १ ॥
स ता दृष्ट्वा महाबाहुर्महासत्त्वो महाबलः ।
चकार सुमहद्रूपं राक्षसीनां भयावहम् ॥ २ ॥
ततस्तु गिरिसंकाशमतिकायं महाबलम् ।
राक्षस्यो वानरं दृष्ट्वा पप्रच्छुर्जनकात्मजाम् ॥ ३ ॥

अशोकलतानां प्रतानः यस्याः अस्ति सा। बहु०. शोकलताप्रताना = शोच्यल० = द्रष्टृचित्तशोकजनिका जाता इत्यर्थः।

१. Having created a disagreeable situation to the mind of the great king (Rāvaṇa) that mighty monkey, with a desire to fight single-handed (एकः) with the large mighty armies (of Rāvaṇa), seated himself on the gateway (of Lankā), burning with lustre. युयुत्सुः—Desider. Adj. from युध् 4 A. 'to fight.' २. Then when they awoke from sleep, the female demons with their deformed faces saw the devastated forest as also the brave great monkey. विकृतं आननं यस्याः सा। बहु०. ३. At their sight, that mighty-armed, great-minded, powerful monkey assumed a very extensive form which caused fear to those female demons. ४. Then on seeing the monkey, gigantic, very powerful and resembling a

[१] कोऽयं कस्य कुतो वाऽयं किंनिमित्तमिहागतः ।
कथं त्वया सहानेन संवादः कृत इत्युत ॥ ४ ॥
[२] अथाब्रवीत्तदा साध्वी सीता सर्वांगशोभना ।
रक्षसां कामरूपाणां विज्ञाने का गतिर्मम ॥ ५ ॥
[३] यूयमेवास्य जानीत योऽयं यद्वा करिष्यति ।
अहिरेव ह्यहेः पादान् विजानाति न संशयः ॥ ६ ॥
[४] अहमप्यस्य भीतास्मि नैवं जानामि को न्वयम् ।
वेद्मि राक्षसमेवैनं कामरूपिणमागतम् ॥ ७ ॥
[५] वैदेह्या वचनं श्रुत्वा राक्षस्यो विद्रुता द्रुतम् ।
स्थिताः काश्चिद्गताः काश्चिद्रावणाय निवेदितुम् ॥ ८ ॥
[६] रावणस्य समीपे ता राक्षस्यो विकृताननाः ।
विरूपं वानरं भीममाख्यातुमुपचक्रमुः ॥ ९ ॥

mountain, those female demons put a question to the daughter of Janaka.

१. Who is this fellow? Who is his master (कस्य)? Whence has he come here and for what purpose? And why has he conversed with you? (Please explain to me all this). २. Thereupon that virtuous सीता, lovely in all her limbs, then said to them: whence can I have the capability to ascertain (the assumed form of) demons who take any form at will? ३. You yourselves must be knowing as to who he is and what he intends to do. For, it is undoubtedly true that the serpent alone knows the path trodden by a serpent. ४. I, too, am afraid of him and cannot understand who he may be. I think, (however), that he must be some demon who has come here assuming this form at his will. ५. On hearing these words of सीता, the female demons at once took to their heels. Some of them stood still and others ran away to report the matter to Rāvaṇa. निवेदितुं must be = निवेदयितुम्. ६. Those female demons with deformed

अशोकवनिकामध्ये राजन्भीमवपुः कपिः ।
सीतया कृतसंवादस्तिष्ठत्यमितविक्रमः ॥ १० ॥
न च तं जानकी सीता हरिं हरिणलोचना ।
अस्माभिर्बहुधा पृष्टा निवेदयितुमिच्छति ॥ ११ ॥
वासवस्य भवेद्दूतो दूतो वैश्रवणस्य वा ।
प्रेषितो वापि रामेण सीतान्वेषणकांक्षया ॥ १२ ॥
तेन त्वद्भुतरूपेण यत्तत्तव मनोहरम् ।
नानामृगगणाकीर्णं प्रणष्टं प्रमदावनम् ॥ १३ ॥
न तत्र कश्चिदुद्देशो यस्तेन न विनाशितः ।
यत्र सा जानकी देवी स तेन न विनाशितः ॥ १४ ॥
चारुपल्लवशोभाढ्यं यं सीता स्वयमास्थिता ।
प्रवृद्धः शिंशपावृक्षः स च तेनाभिरक्षितः ॥ १५ ॥

faces approached Rāvaṇa and began to relate to him the description of the monstrous (विरूपं), terrible monkey.

१. In the midst of the As'oka park, O king, there is a monkey of terrible form who had conversed with सीता and who stands (there) with his immeasurable prowess, कृतः संवादः येन । बहु०. २. Though questioned by us in various ways, सीता, that deer–eyed daughter of Janaka, seems to have no desire to acquaint us with the account of the monkey (हरिं). हरिणस्य लोचने इव लोचने यस्याः सा । बहु०. ३. He may be an ambassador of either Indra or Kubera (वैश्रवण). Or rather he must have been sent by Rāma with a desire to trace out सीता. सीतायाः अन्वेषणस्य कांक्षया । ष. त. ४. That beautiful women's orchard of yours which was full of a number of various animals has been completely destroyed by that (monkey) of wonderful form. नाना...कीर्णं । तृ. त. ५. There is no place there which is not annihilated by him. Only that part where Jānakī is (sitting) is saved from destruction. ६. That grown–up शिंशपा tree which is full of beauty on account of lovely

तस्योग्ररूपस्योग्रं त्वं दण्डमाज्ञातुमर्हसि ।
सीता संभाषिता येन तद्वनं च विनाशितम् ॥ १६ ॥
राक्षसीनां वचः श्रुत्वा रावणो राक्षसेश्वरः ।
हुताग्निरिव जज्वाल कोपसंवर्तितेक्षणः ॥ १७ ॥
आत्मनः सदृशान् वीरान् किंकरान् नाम राक्षसान् ।
व्यादिदेश महातेजा निग्रहार्थं हनूमतः ॥ १८ ॥
ते कपिं तं समासाद्य तोरणस्थमवस्थितम् ।
अभिपेतुर्महावेगाः पतंगा इव पावकम् ॥ १९ ॥
मुद्गरैः पट्टिशैः शूलैः प्रासतोमरपाणयः ।
परिवार्य हनूमंतं सहसा तस्थुरग्रतः ॥ २० ॥
हनूमानपि तेजस्वी श्रीमान्पर्वतसंनिभः ।
क्षितावाविध्य लांगूलं ननाद च महाध्वनिम् ॥ २१ ॥

sprouts and which is resorted to by सीता, is saved by him. चारुपल्लवानां शोभया आढ्यं—तृ. त.

१. Pray, order severe punishment to be inflicted on that (monkey) of terrible form, as he was conversing with सीता and has destroyed that orchard. २. On hearing those words of the female demons, Rāvaṇa, the demon-king, was blazing (as it were) like sacrificial fire (हुताग्निः) with his eyes rolling about through wrath. कोपेन संवर्तिते ईक्षणे यस्य सः । बहु०. ३. Then that very powerful (king) commanded mighty demons by name किंकरs who were equal to him (in all respects) to capture Hanūmat. ४. Thereupon they overtook the monkey who had seated himself on the arch and fell upon him with great violence, as the moths fall upon fire. ५. Taking with them mallets (मुद्गर), spears with sharp edges (पट्टिश) and pikes (शूल) and having in their hands darts (प्रास) and javelins (तोमर), they first (अग्रतः) all at once stood round him in a circle. प्रासाः तोमराश्च पाणौ येषां ते । बहु०. ६. That bright and glorious हनूमत् also, who resembled

[१]जयत्यतिबलो रामो लक्ष्मणश्च महाबलः ।
राजा जयति सुग्रीवो राघवेणाभिपालितः ॥ २२ ॥
[२]दासोऽहं कोसलेंद्रस्य रामस्याक्लिष्टकर्मणः ।
हनूमाञ्छत्रुसैन्यानां निहंता मारुतात्मजः ॥ २३ ॥
[३]न रावणसहस्रं मे युद्धे प्रतिबलं भवेत् ।
शिलाभिश्च प्रहरतः पादपैश्च सहस्रशः ॥ २४ ॥
[४]अर्दयित्वा पुरीं लंकामभिवाद्य च मैथिलीम् ।
समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम् ॥ २५ ॥
[५]स्वामिसंदेशनिःशंकास्ततस्ते राक्षसाः कपिम् ।
शितैः प्रहरणैर्भीमैरभिपेतुस्ततस्ततः ॥ २६ ॥

a mountain, kept brandishing his tail against the ground and shouted a terrible cry: आविध्य—Absolutive from व्यध् with आ 4th. P. 'to wave.'

१. Victorious is the exceedingly powerful Rāma, as also migbty Laxmaṇa and king सुग्रीव who is under the protection of Rāghava. २. I am an attendant of Rāma, the king of Kosala, who is unwearied in actions; I am हनूमत्, the son of the Wind, the destroyer of the (whole) army of the enemy. ३. On the battle-field (even) a thousand रावणs will not be equal to me in strength when I shall begin to strike with thousands of slabs of stone and trees. पादैः पिबंति इति—पादपाः तैः। उप० त. ४. Before the very eyes of all the demons I shall destroy the city of Lankā, shall pay my respects to सीता and then return (home) with (all my) objects fulfilled. मिषतां सर्वरक्षसाम् is Gen. Absolute. ५. Casting away all doubts (as to his identity) at his mentioning the name (संदेश) of his master, those demons then fell upon the monkey from all sides (ततस्ततः) with sharp and terrible weapons. स्वामिनः संदेशेन (नामग्रहणेन) निर्गता शंका येषां ते। बहु०.

स हत्वा राक्षसान्वीरः किंकरान्मारुतात्मजः ।
युद्धाकांक्षी महावीरस्तोरणं समवस्थितः ॥ २७ ॥
ततस्तस्माद्भयान्मुक्ताः कतिचित्तत्र राक्षसाः ।
निहतान् किंकरान् सर्वान् रावणाय न्यवेदयन् ॥ २८ ॥
स राक्षसानां निहतं महाबलं
निशम्य राजा परिवृत्तलोचनः ।
समादिदेशाप्रतिमं पराक्रमे
प्रहस्तपुत्रं समरे सुदुर्जयम् ॥ २९ ॥

त्रिचत्वारिंशः सर्गः ।

ततः स किंकरान्हत्वा हनूमान्ध्यानमास्थितः ।
वनं भग्नं मया चैत्यप्रासादो न विनाशितः ॥ १ ॥
तस्मात्प्रासादमप्येवामिमं विध्वंसयाम्यहम्
इति संचिंत्य हनुमान् मनसा दर्शयन्बलम् ॥ २ ॥

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१. That brave and mighty warrior मारुति killed the demons by name किंकरs and again seated himself on the arch with a desire to fight. युद्धं आकांक्षते इति । उप० त. २. Then being free from fear on that account (तस्मात्) some of the demons reported to Rāvaṇa that all the किंकरs were slain. ३. On hearing that the great army of the Rākshasas was done to death (by मारुति), that king's eyes were turned round and so he commanded the son of Prahasta, who was unequalled in prowess and very difficult to be vanquished in battle, (to march against the foe). परिवृत्ते लोचने यस्य सः । बहु०. ४. Then after putting the किंकरs to death हनूमत् began to reflect: 'I have devastated the orchard, but have not destroyed the sacred temple (प्रासादः) (of the Rākshasas)'. ५. 'I shall, therefore, completely destroy that temple this very day.' Thus reflecting to himself हनूमत् wanted to display his valour.

[1]चैत्यप्रासादमुत्प्लुत्य मेरुशृंगमिवोन्नतम् ।
आरुरोह हरिश्रेष्ठो हनूमान्मारुतात्मजः ॥ ३ ॥
[2]स भूत्वा सुमहाकायः प्रभावान्मारुतात्मजः ।
धृष्टमास्फोटयामास लंकां शब्देन पूरयन् ॥ ४ ॥
[3]तेन नादेन महता चैत्यपालाः शतं ययुः ।
गृहीत्वा विविधानस्त्रान्प्रासान्खड्गान्परश्वधान् ॥ ५ ॥
[4]परिक्षिप्य हरिश्रेष्ठं स बभौ रक्षसां गणः ।
ततो वातात्मजः क्रुद्धो भीमरूपं समास्थितः ॥ ६ ॥
[5]प्रासादस्य महांस्तस्य स्तंभं हेमपरिष्कृतम् ।
उत्पाटयित्वा वेगेन हनूमान् मारुतात्मजः ॥ ७ ॥
[6]ततस्तं भ्रामयामास शतधारं महाबलः ।
तत्र चाग्निः समभवत् प्रासादश्चाप्यदह्यत ॥ ८ ॥

१. So that monkey-chief, हनूमत्, the son of the Wind, jumped up to the sacred temple which resembled a high summit of the Meru mountain. २. Then that मारुति assumed a very terrible form through his might and fearlessly (धृष्टं=निर्भयम्) made a sound by striking on the arms, reverberating the whole of Lankā with the noise. ३. With that great deafening sound the hundred guardians of the sanctuary ran towards him with (गृहीत्वा) various weapons such as darts, swords and battle-axes. ४. That group of the demons formed a circle round him while the son of the Wind assumed a terrible form in rage (क्रुद्धः). ५. Then that mighty हनूमत्, the son of the Wind, forcibly (वेगेन) pulled out a pillar of that temple, which was embellished with gold. हेम्ना परिष्कृतम्—तृ. त. ६. And then that powerful monkey whirled that (pillar), which had hundred edges, round and round until fire was produced there (by its friction with another pillar), by which that temple itself was set on fire. शतं धाराः यस्य तं । बहु०.

दह्यमानं ततो दृष्ट्वा प्रासादं हरियूथपः ।
स राक्षसशतं हत्वा वज्रेणेंद्र इवासुरान् ॥ ९ ॥
अंतरिक्षे स्थितः श्रीमानिदं वचनमब्रवीत् ।
आगमिष्यति सुग्रीवः सर्वेषां वो निषूदनः ॥ १० ॥
नेयमस्ति पुरी लंका न यूयं न च रावणः ।
यस्मादिक्ष्वाकुनाथेन बद्धं वैरं महात्मना ॥ ११ ॥

चतुश्चत्वारिंशः सर्गः ।

संदिष्टो राक्षसेंद्रेण प्रहस्तस्य सुतो बली ।
जंबुमाली महादंष्ट्रो निर्जगाम धनुर्धरः ॥ १ ॥
रथेन खरयुक्तेन तमागतमुदीक्ष्य सः ।
हनूमान् वेगसंपन्नो जहर्ष च ननाद च ॥ २ ॥
तं तोरणविटंकस्थं हनूमंतं महाकपिम् ।
जंबुमाली महातेजा विव्याध निशितैः शरैः ॥ ३ ॥

१. Then on seeing that the temple was on fire, the leader of the apes put to death the hundred demons like Indra who killed the असुरs with his thunderbolt. २. Then that glorious monkey stood in the atmosphere and spoke as follows: 'सुग्रीव, the destructor of you all, will (shortly) make his appearance (here).' ३. This city of Lankā, you all, and Rāvana also, as (यस्मात्) he has contracted confirmed hostility towards that magnanimous lord of the Ikshvākus, will cease to exist. ४. As ordered by the demon-king that mighty Jambumāli the son of Prahasta, having large tusks, set out (on his march) with a bow in his hand. ५. Having seen him coming in a chariot drawn by mules, that impetuous हनूमत् shouted with great joy. खराभ्यां युक्तं तेन । तृ. त. ६. Thereupon Jambumālī, of great lustre, pierced that monkey-chief हनूमत्, who was sitting on the pinnacle of the arch, with sharp arrows.

[१] अर्धचंद्रेण वदने शिरस्येकेन कर्णिना ।
बाह्वोर्विव्याध नाराचैर्दशभिस्तु कपीश्वरम् ॥ ४ ॥
[२] चुकोप बाणाभिहतो राक्षसस्य महाकपिः ।
ततः पार्श्वेऽतिविपुलां ददर्श महतीं शिलाम् ॥ ५ ॥
तरसा तां समुत्पाट्य चिक्षेप जववद्बली ।
तां शरैर्दशभिः क्रुद्धस्ताडयामास राक्षसः ॥ ६ ॥
[४] विपन्नं कर्म तद्दृष्ट्वा हनूमांश्चण्डविक्रमः ।
सालं विपुलमुत्पाट्य भ्रामयामास वीर्यवान् ॥ ७ ॥
[५] अतिवेगोऽतिवेगेन भ्रामयित्वा बलोत्कटः ।
परिघं पातयामास जंबुमालेर्महोरसि ॥ ८ ॥
[६] तस्य चैव शिरो नास्ति न बाहू न च जानुनी ।
न धनुर्न रथो नाश्वास्तत्रादृश्यंत नेषवः ॥ ९ ॥

१. He discharged a crescent-shaped arrow at his face and a single-barbed arrow against his head, and then he wounded that monkey-chief in the arms with ten other iron arrows. २. Being pierced through by arrows of the demon the mighty monkey lost his temper (चुकोप); he then saw a very large and heavy slab of stone at his side (पार्श्वे). ३. That mighty and impetuous monkey lifted it up by his might and threw it against him, but the demon, being enraged, shattered it to pieces (ताडयामास = बिभेद) with ten arrows. ४ Having seen that his efforts were futile (विपन्नं=व्यर्थीकृतं) that powerful हनूमत्, of great valour, uprooted a big साल tree and whirled it round and round. चण्डः विक्रमः यस्य सः । बहु०. ५. That greatly impetuous and very powerful monkey whirled round an iron club and threw it with great force against the broad chest of Jambumālī. ६. Then no trace of his head, arms, knees, bow and arrows, and the chariot and the yoked animals, was to be found at the place (तत्र).

१स हतस्तरसा तेन जंबुमाली महारथः ।
पपात निहतो भूमौ चूर्णिताङ्गविभूषणः ॥ १० ॥
२स रोषसंवर्तितताम्रलोचनः
प्रहस्तपुत्रे निहते महाबले ।
अमात्यपुत्रानतिवीर्यविक्रमान्
समादिदेशाशु निशाचरेश्वरः ॥ ११ ॥

पञ्चचत्वारिंशः सर्गः ।

३ततस्ते राक्षसेंद्रेण चोदिता मंत्रिणः सुताः ।
निर्ययुर्भवनात्तस्मात्सप्त सप्तार्चिवर्चसः ॥ १ ॥
४जनन्यस्तु ततस्तेषां विदित्वा किंकरान् हतान् ।
बभूवुः शोकसंभ्रांताः सबांधवसुहृज्जनाः ॥ २ ॥
५ते परस्परसंघर्षास्तप्तकांचनभूषणाः ।
अभिपेतुर्हनूमंतं तोरणस्थमवस्थितम् ॥ ३ ॥

१. Slain by that monkey (तरस्), Jambumālī, the great warrior, fell dead on the ground with the ornaments on his person completely smashed. चूर्णितानि अंगविभूषणानि यस्य सः । बहु०. २. When that mighty son of Prahasta was slain, the demon-king, with his eyes turned red through wrath, at once (आशु) gave orders to the sons of his minister who were very brave and powerful (to march against the monkey). ३. Then as ordered by the demon-king, the seven sons of his minister, who were as luminous as fire set out from that palace. सप्तार्चेः इव वर्चः येषां ते । बहु०. ४. Thereat their mothers, knowing that the किंकर्s were slain, became overcome with grief along with other relatives and friends. शोकेन संभ्रांताः । तृ. त. बांधवैः सुहृज्जनैश्च सहिताः । बहु०. ५. Those demons, who had put on ornaments of bright gold and who were vying with each other, fell upon हनूमत् who was sitting on the arch. परस्परेण सह संघर्षः येषां ते। बहु०. तप्तकांचनानि भूषणानि येषां ते । बहु०.

[१] स कृत्वा निनदं घोरं त्रासयंस्तां महाचमूम् ।
चकार हनुमान्वेगं तेषु रक्षःसु वीर्यवान् ॥ ४ ॥
[२] तलेनाभ्यहनत्कांश्चित् पादैः कांश्चित्परंतपः ।
मुष्टिनाभ्यहनत्कांश्चिन्नखैः कांश्चिद्व्यदारयत् ॥ ५ ॥
[३] ततस्तेष्ववसन्नेषु भूमौ निपातितेषु च ।
तत्सैन्यमगमत्सर्वं दिशो दश भयार्दितम् ॥ ६ ॥
[४] स तान्प्रवृद्धान् विनिहत्य राक्षसान्
महाबलश्चण्डपराक्रमः कपिः ।
युयुत्सुरन्यैः पुनरेव राक्षसैः
तदेव वीरोऽभिजगाम तोरणम् ॥ ७ ॥

षट्चत्वारिंशः सर्गः ।

[५] हतान्मंत्रिसुतान् बुद्ध्वा वानरेण महात्मना ।
रावणः संवृताकारश्चकार मतिमुत्तमाम् ॥ १ ॥

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१. Shouting a terrible roar and terrifying that great army of demons, the mighty हनूमत् rushed upon those demons. २. He killed some of them with the palm of his hand and some he put to death with his feet. Then that destroyer of his foes killed some with his fist and some he tore off with his nails. ३. Then when they were slain and were lying dead on the ground, the whole army ran to the ten (different) quarters being overpowered with terror. ४. Having done to death those mighty demons, the brave and powerful monkey of terrific prowess again took his seat on the arch with a desire to fight once again with other demons. चण्डः पराक्रमः यस्य सः । बहु०. ५. Knowing that his minister's sons were slain by that illustrious monkey, that Rāvaṇa, who had suppressed the outward manifestation of his

[१]स विरूपाक्षयूपाक्षौ दुर्धर्षं चैव राक्षसम् ।
प्रघसं भासकर्णं च पञ्च सेनाग्रनायकान् ॥ २ ॥
[२]संदिदेश दशग्रीवो वीरान्नयविशारदान् ।
हनूमद्ग्रहणे व्यग्रान् वायुवेगसमान् युधि ॥ ३ ॥
[३]यात सेनाग्रगाः सर्वे महाबलपरिग्रहाः ।
सवाजिरथमातंगाः स कपिः शास्यतामिति ॥ ४ ॥
[४]न ह्यहं तं कपिं मन्ये कर्मणा प्रतितर्कयन् ।
सर्वथा तन्महद्भूतं महाबलपरिग्रहम् ॥ ५ ॥
[५]प्रयत्नं महदास्थाय क्रियतामस्य निग्रहः ।
कामं लोकास्त्रयः सेन्द्राः ससुरासुरमानवाः ॥ ६ ॥
[६]भवतामग्रतः स्थातुं न पर्याप्ता रणाजिरे ।
तथापि तु नयज्ञेन जयमाकांक्षता रणे ॥ ७ ॥

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inward thoughts (of fear) (संवृताकारः), thought out an excellent plan. संवृतः आकारः (अंतर्गतभयं) येन सः । बहु०.

१ and २. Then Rāvaṇa gave orders to विरूपाक्ष, यूपाक्ष, दुर्धर्ष, प्रघस and भासकर्ण—the five brave demons who were great politicians (नयविशारद), diligent and possessed of the same force as the wind in battle—to capture हनूमत्. ३. With the words (इति): March on, O commanders-in-chief! you are all accompanied by a great army consisting of cavalry, chariots and elephants. Let the monkey be killed. सेनायाः अग्रे गच्छन्ति इति । उप० त. ४. Judging from his actions I do not think that he is a monkey. At all events it must be an imp possessed of great strength. ५. and ६. So putting forth great efforts, manage to arrest him. It is true (कामं) that all the three worlds including Indra, gods and demons and human beings are not capable enough to stand before you on the arena (अजिरं) of the battle-field. Nevertheless by him who is a statesman and who longs for success in battle,

[१]आत्मा रक्ष्यः प्रयत्नेन युद्धसिद्धिर्हि चञ्चला ।
ते स्वामिवचनं सर्वे प्रतिगृह्य महौजसः ॥ ८ ॥
[२]ततस्तु ददृशुर्वीरा दीप्यमानं महाकपिम् ।
रश्मिमंतमिवोद्यन्तं स्वतेजोरश्मिमालिनम् ॥ ९ ॥
[३]तोरणस्थं महावेगं महासत्त्वं महाबलम् ।
महामतिं महोत्साहं महाकायं महाभुजम् ॥ १० ॥
[४]तं समीक्ष्यैव ते सर्वे दिक्षु सर्वास्ववस्थिताः ।
तैस्तैः प्रहरणैर्भीमैरभिपेतुस्ततस्ततः ॥ ११ ॥
[५]स तैः पञ्चभिराविद्धः शरैः शिरसि वानरः ।
उत्पपात नदन् व्योम्नि दिशो दश विनादयन् ॥ १२ ॥
[६]अर्द्यमानस्ततस्तेन दुर्धरेणानिलात्मजः ।
चकार निनदं भूयो व्यवर्धत च वीर्यवान् ॥ १३ ॥

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१. His own self must be saved at any cost, for success in war is (always) uncertain.—All those mighty (demons) accepted the bidding of their master, २. and, being brave, then threw their glance towards the bright and powerful monkey, who looked like the rising sun that shines with the rays of his own luminosity. ३. That mighty great being who possessed great force was sitting on the arch. He was greatly intelligent, greatly energetic and possessed of a large body and big arms. महावेगं and the other compounds that follow are all बहुव्रीहिs. ४. As soon as they saw him, all of them posted themselves in different directions and attacked him from all sides with various (तैस्तैः) terrible weapons. ५ Being wounded with the five arrows on the head, the monkey jumped up into the sky with a roar (नदन्), thus filling all the ten quarters with the resonance ६. Then being tormented by the unassailable

स दूरं सहसोत्पत्य दुर्धरस्य रथे हरिः ।
निपपात महावेगो विद्युद्राशिर्गिराविव ॥ १४ ॥
ततस्तेष्ववसन्नेषु सेनापतिषु पञ्चसु ।
बलं तदवशेषं तु नाशयामास वानरः ॥ १५ ॥
अश्वैरश्वान् गजैर्नागान् योधैर्योधान् रथै रथान् ।
स कपिर्नाशयामास सहस्राक्ष इवासुरान् ॥ १६ ॥
ततः कपिस्तान् ध्वजिनीपतीन् रणे
निहत्य वीरान् सबलान् सवाहनान् ।
तदेव वीरः परिगृह्य तोरणं
कृतक्षणः काल इव प्रजाक्षये ॥ १७ ॥

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demon दुर्धर, the mighty son of the Wind once again shouted a terrible cry and grew in size.

१. Then all of a sudden jumping from a distance at the chariot of दुर्धर, the monkey (हरिः) fell upon him with great force like a mass of lightning falling on a mountain. २. When those five generals were put to death, the monkey destroyed even the remainder of the army. तेषु... पञ्चसु—is an instance of Locative Absolute. ३. That monkey destroyed the horses by means of horses, elephants by means of elephants, warriors by the help of other warriors, and chariots by means of other chariots, like the thousand-eyed god Indra who kills the demons. ४. Then having killed those brave generals of the army in battle, along with the army and vehicles, the brave monkey, being at leisure (कृतक्षणः = लब्धावसरः), again resorted to the same arch, looking like the destroyer of the universe (कालः) who sits at leisure after the complete destruction of the people. कृतः क्षणः येन । तृ. त.

सप्तचत्वारिंशः सर्गः ।

[1]सेनापतीन् पञ्च स तु प्रमापितान्
हनूमता सानुचरान् सवाहनान् ।
निशम्य राजा समरोद्धतोन्मुखं
कुमारमक्षं प्रसमैक्षताक्षम् ॥ १ ॥
[2]स तस्य दृष्ट्यर्पणसंप्रचोदितः
प्रतापवान् कांचनचित्रकार्मुकः ।
समुत्पपाताथ सदस्युदीरितो
द्विजातिमुख्यैर्हविषेव पावकः ॥ २ ॥
[3]ततो महान् बालदिवाकरप्रभं
प्रतप्तजांबूनदजालसंततम् ।
रथं समास्थाय ययौ स वीर्यवान्
महाहरिं तं प्रति नैर्ऋतर्षभः ॥ ३ ॥

१. Having listened to the report that the five generals were done to death, along with their followers and vehicles, by Hanūmat, the king made a sign with his eye to his son अक्ष, who was before him (अक्षं = समक्षं अवस्थितम्) and who was (always) impetuous and ready to fight. समरोद्धतश्चासौ समरायोन्मुखश्च तम् । २ Instigated by his glance that mighty wielder of a wonderful golden bow (*i. e.* अक्ष) at once set out from there, appearing like the fire in the sacrificial hall excited by excellent Brahmins by means of oblations. दृष्टेः अर्पणेन संप्रचोदिताः । तृ. त. कांचनं चित्रं च कार्मुकं यस्य सः । बहु०. ३. Then that mighty and brave demon-chief sat in a chariot which was as bright as the morning sun and which was covered with a layer of molten gold and started towards the great monkey. जांबूनदस्य जालेन (समूहेन) संततं (व्याप्तम्) । तृ. त. बालदिवाकरस्य इव प्रभा यस्य तम् । बहु०.

[1]स पूरयन् खं च महीं च साचलां
तुरंगमातंगमहारथस्वनैः ।
बलैः समेतैः सह तोरणस्थितं
समर्थमासीनमुपागमत् कपिम् ॥ ४ ॥
[2]स तस्य वेगं च कपेर्महात्मनः
पराक्रमं चारिषु रावणात्मजः ।
विचारयन् स्वं च बलं महाबलो
हिमक्षये सूर्य इवाभिवर्धते ॥ ५ ॥
[3]स जातमन्युः प्रसमीक्ष्य विक्रमं
स्थितः स्थिरः संयति दुर्निवारणम् ।
समाहितात्मा हनुमंतमाहवे
प्रचोदयामास शितैः शरैस्त्रिभिः ॥ ६ ॥
[4]स हेमनिष्कांगदचारुकुंडलः
समाससादाशुपराक्रमः कपिम् ।

१. Filling the sky and the earth along with the mountains (अचल) with the sound made by the horses, elephants and great chariots and accompanied by (all) the armies that were brought together, he ran towards the mighty monkey who was sitting on the arch. तुरंग...स्वनै : । ष. त.
२. Considering to himself the force and might of that illustrious monkey against his enemies and also his own strength, that very powerful son of Rāvaṇa looked all the more bright like the sun at the end of winter.
३. Observing his irresistible heroic valour in battle that अक्ष got enraged and stood (there) motionless. Then with his mind collected he with three sharp arrows instigated Hanūmat to fight. दुःखं निवारणं यस्य तम् । बहु०.
४. That अक्ष, with breast-ornaments (निष्क), armlets and beautiful ear-rings (on his person) all made of gold, and possessed of great valour, overtook the monkey and

तयोर्बभूवाप्रतिमः समागमः
सुरासुराणामपि संभ्रमप्रदः ॥ ७ ॥
ररास भूमिर्न तताप भानुमान्
ववौ न वायुः प्रचचाल चाचलः ।
कपेः कुमारस्य च वीक्ष्य संयुगं
ननाद च द्यौरुदधिश्च चुक्षुभे ॥ ८ ॥
ततः स पिंगाधिपमंत्रिसत्तमः
समीक्ष्य तं राजवरात्मजं रणे ।
उदग्रचित्रायुधचित्रकार्मुकं
जहर्ष चापूर्यत चाहवोन्मुखः ॥ ९ ॥
तमुत्पतन्तं समभिद्रवद्बली
स राक्षसानां प्रवरः प्रतापवान् ।

then there took place between them an unparalleled encounter which caused panic (संभ्रम) even amongst gods and demons. हेम...कुंडलः—बहु०. समागमः = युद्धम्.

१. (The creatures on) the earth began to roar; the sun did not shine (with its usual heat); the wind ceased to blow and the mountains began to move. And witnessing the heroic fight going on between the ape and Rāvaṇa's son, the sky reverberated and the sea became agitated. २. Then that best counsellor of the monkey-king, on seeing in the combat the son of the sovereign lord (रावण) who had fierce (उदग्र) and wonderful (चित्र) weapons and bows, was filled with raptures and increased his form, being himself prepared for (उन्मुखः) a fight. पिंगाधिप...तमः—स. त. उदग्रचित्रा...र्मुकं—बहु०. आपूर्यत = व्यवर्धत
३. That mighty and powerful chief of demons, who was the very best of those who fought from chariots and who was himself sitting in a chariot (रथी). attacked the monkey while he was jumping, with a shower of

रथी रथिश्रेष्ठतमः किरञ्शरैः
पयोधरः शैलमिवाश्मवृष्टिभिः ॥ १० ॥
तमात्तबाणासनमाहवोन्मुखं
खमास्तृणंतं विविधैः शरोत्तमैः ।
अवैक्षताक्षं बहुमानचक्षुषा
जगाम चिंतां च स मारुतात्मजः ॥ ११ ॥
न खल्वयं नाभिभवेदुपेक्षितः
पराक्रमो यस्य रणे विवर्धते ।
प्रमापणं ह्यस्य ममाद्य रोचते
न वर्धमानोऽग्निरुपेक्षितुं क्षमः ॥ १२ ॥
इति प्रवेगं तु परस्य तर्कयन्
स्वकर्मयोगं च विधाय वीर्यवान् ।
चकार वेगं तु महाबलस्तदा
मतिं च चक्रेऽस्य वधे दुरात्मनः ॥ १३ ॥

arrows, like a cloud that showers hail-stones on a hill. समभिद्रवत् = समभ्यद्रवत् ।

१. On looking with an eye of great pride at that अक्ष who had taken a bow (बाणासनं) (in his hand) being prepared to fight and who was overspreading the sky (खं) with various excellent arrows, मारुति fell into thinking: आत्तं बाणानां आसनं येन तम् । बहु०. २. If disregarded, he will certainly prevail over me. His valour in battle is still growing. Hence it is, I think, desirable that he should be killed, for it is not proper to connive at the increasing fire. न न अभिभवेत् = अभिभवेत् एव. ३. Thus ascertaining the prowess of his adversary and determining the means to gain his own end, that powerful and mighty monkey then speedily made up his mind

१स तस्य तानष्टहयान्महाजवान्
समाहितान् भारसहान् विवर्तने ।
जघान वीरः पथि वायुसेविते
तलप्रहारैः पवनात्मजः कपिः ॥ १४ ॥
२ततस्तलेनाभिहतो महारथः
स तस्य पिंगाधिपमंत्रिणस्तदा ।
स भग्ननीडः परिमुक्तकूबरः
पपात भूमौ हतवाजिरंबरात् ॥ १५ ॥
३स तं समाविध्य सहस्रशः कपि-
र्महोरगं गृह्य इवांडजेश्वरः ।
मुमोच वेगात् पितृतुल्यविक्रमो
महीतले संयति वानरोत्तमः ॥ १६ ॥

(मतिं चक्रे) to slay that wicked demon. स्वस्य कर्माणि योगं (उपायम्) ।

१. That brave monkey, the son of the Wind, put to death with the slaps of his hand his eight very swift steeds who could bear any load and who were well-trained to take any turn (at any time) (विवर्तने) on the path frequented by the wind (*i. e* the sky). समाहितान् = शिक्षितान्. २. Then the great warrior, when smitten with the palm of the minister of that monkey-king, fell down on the ground with the interior part of his chariot broken (भग्ननीडः), with the pole fory oking (कूबरः) fallen down and with the horses killed. परिमुक्तः कूबरः यस्य सः । बहु०. ३. Whirling him round a thousand times and thus appearing like the king of birds whirling a great snake, the excellent monkey, who equalled his father in prowess on the battlefield, violently (वेगात्) threw him down on the surface of the earth. समाविध्य = भ्रामयित्वा । गृह्य=गृहीत्वा । पित्रा तुल्यः विक्रमः यस्य सः । बहु०.

[1]निहत्य तं वज्रिसुतोपमं रणे
कुमारमक्षं क्षतजोपमेक्षणम् ।
तदेव वीरोऽभिजगाम तोरणं
कृतक्षणः काल इव प्रजाक्षये ॥ १७ ॥

अष्टचत्वारिंशः सर्गः ।

[2]ततस्तु रक्षोधिपतिर्महात्मा
हनूमताक्षे निहते कुमारे ।
मनः समाधाय तदेंद्रकल्पं
समादिदेशेंद्रजितं स रोषात् ॥ १ ॥
[3]त्वमस्त्रविच्छस्त्रविदां वरिष्ठः
सुरासुराणामपि शोकदाता ।
सुरेषु सेंद्रेषु च दृष्टकर्मा
पितामहाराधनसंचितास्त्रः ॥ २ ॥

१. Having slain that young अक्ष who appeared like the son of Indra (*i. e.* जयन्त) on the battle-field and whose eyes looked as red as blood (क्षतजं), the brave (monkey) went back to that very arch, himself looking like the destroyer of the universe (कालः) who was taking rest after the destruction of the people. क्षतजं उपमा ईक्षणयोः यस्य तम् । बहु०. वज्रिणः सुतस्य उपमा यस्य तम् । बहु०. २. Then when prince अक्ष was killed by हनूमत्, that great lord of the demons (somehow) consoled his mind and then commanded that Indra-like Indrajit in anger (as follows): ३. You are skilled in the science of arms and are foremost among the warriors; you cause affliction to both the gods and the demons; your valour is known to the gods headed by Indra; and you have obtained the (Brahma) misssile by propitiating Brahmā. पितामहस्य आराधनेन संचितं (प्राप्तं) अस्त्रं येन सः । बहु०.

न तेऽस्त्यशक्यं समरेषु कर्मणा
न तेऽस्त्यकार्यं मतिपूर्वमंत्रणे ।
न सोऽस्ति कश्चित्त्रिषु संग्रहेषु वै
न वेद यस्तेऽस्त्रबलं बलं च ते ॥ ३ ॥
ममानुरूपं तपसो बलं च ते
पराक्रमश्चास्त्रबलं च संयुगे ।
न त्वां समासाद्य रणावमर्दे
मनः श्रमं गच्छति निश्चितार्थम् ॥ ४ ॥
इदं च दृष्ट्वा निहतं महद्बलं
कपेः प्रभावं च पराक्रमं च ।
त्वमात्मनश्चापि निरीक्ष्य सारं
कुरुष्व वेगं स्वबलानुरूपम् ॥ ५ ॥
ततः पितुस्तद्वचनं निशम्य
प्रदक्षिणं दक्षसुतप्रभावः ।

१. It is not impossible for you to do any act (that is required to be done) in wars. There is nothing that you cannot do when (political) considerations (मंत्रण). which require careful forethought (मतिपूर्व) are at issue. There is none in all the three worlds (संग्रहेषु) who is ignorant of your might and prowess in arms. २. Your potency of devotion, your valour and your dexterity (in wielding) arms on the battle-field are all worthy of me. Thinking of you undergoing the toils of war (रणावमर्दे) my mind never becomes despondent (श्रमं = विषादं), being sure of success (निश्चितार्थम्). ३. Beairng in mind that this great army has been destroyed by the monkey, observing his might and valour and taking into consideration your own strength, accordingly march on him. ४. Then on hearing those words of his father that brave high-mettled (अदीनसत्त्वः) warrior, who possessed the prowess of gods (दक्षसुत), made up his

चकार भर्तारमदीनसत्त्वो
रणाय वीरः प्रतिपन्नबुद्धिः ॥ ६ ॥
ततस्तैः स्वगणैरिष्टैरिंद्रजित्प्रतिपूजितः ।
युद्धोद्धतकृतोत्साहः संग्रामं संप्रपद्यत ॥ ७ ॥
स रथी धन्विनां श्रेष्ठः शस्त्रज्ञोऽस्त्रविदां वरः ।
रथेनाभिययौ क्षिप्रं हनूमान् यत्र सोऽभवत् ॥ ८ ॥
स तस्य रथनिर्घोषं ज्याघोषं कार्मुकस्य च ।
निशम्य हरिवीरोऽसौ संप्रहृष्टतरोऽभवत् ॥ ९ ॥
इंद्रजित्तु रथं दिव्यमास्थितश्चित्रकार्मुकः ।
धनुर्विस्फारयामास तडिदूर्जितनिःस्वनम् ॥ १० ॥
तावुभौ वेगसंपन्नौ रणकर्मविशारदौ ।
सर्वभूतमनोग्राहि चक्रतुर्युद्धमुत्तमम् ॥ ११ ॥

mind to go to war and made a प्रदक्षिणा round his father (*i. e.* went round him from left to right, as a mark of respect). दक्षसुतानां प्रभावः इव प्रभावः यस्य सः। बहु०. न दीनं सत्त्वं यस्य सः। बहु०.

१. Then honoured by his dear (इष्ट) kinsmen, इन्द्रजित् went to the battle-field being excited (उद्धत) and diligent (कृतोत्साहः) to fight. युद्धे उद्धतश्चासौ कृतोत्साहश्च । संप्रपद्यत = संप्रापद्यत ।. २. That warrior, who was best of the archers, skilled in arms and foremost amongst those who were proficient in the science of missiles, at once marched in a chariot to the place where हनूमत् was. ३. On hearing the sound of his chariot and that of his bow-string and the bow, that monkey warrior became all the more delighted. ४. While Indrajit, occupying a heavenly car and having excellent (चित्र) bows, twanged his bow which produced a deep sound and (which looked as bright as) the lightning. विस्फारयामास-Per. Perf. 3rd. sing. from the causal of स्फुर् with वि. 6. P. ताडित् *i. e.* तडिन्निभम् ।. ५. Both of them, endowed with strength and skilled in the art of war, fought an excellent fight which captivated

हनूमता वेद न राक्षसोऽन्तरं
न मारुतिस्तस्य तु रक्षसोऽतरम् ।
परस्परं निर्विषहौ बभूवतुः
समेत्य तौ देवसमानविक्रमौ ॥ १२ ॥
अथेंद्रजित्तु द्रुमचीरबद्धं
विचार्य वीरः कपिसत्तमं तम् ।
वियुक्तमस्त्रेण जगाम चिंता-
मन्येन बद्धोऽप्यनुवर्ततेऽस्त्रम् ॥ १३ ॥
अहो महत्कर्म कृतं निरर्थं
न राक्षसैर्मंत्रगतिर्विमृष्टा ।
पुनश्च नास्त्रे विहतेऽस्त्रमन्यत्
प्रवर्तते संशयिताः स्म सर्वे ॥ १४ ॥

the minds of all beings. रणकर्मसु विशारदौ । स. त. सर्वेषां भूतानां मनः ग्राहयति इति । उप. त.

१. The demon could not rightly guess the inner strength (अंतरं) of हनूमत्, nor could the latter gauge that of the former. So when they, being possessed of the same prowess as gods, came together, they became irresistible to each other. देव...क्रमौ—बहु०. २. Thereupon that brave इंद्रजित्, knowing (विचार्य) that the monkey-chief was covered with barks of trees and was devoid of weapons, began to think to himself: " Girded up with quite a different thing the monkey yet appears to be enclosed by missiles ! अस्त्रं अनुवर्तते = अस्त्रेण बद्धः इव वर्तते । ३. Oh ! the great deed that I have done has turned out to be purposeless, for the Rākshasas have not rightly considered the efficacy of the incantation. And when once this missle has proved useless, another missile does not prevail. Hence we are all doubtful (about success)."

[1]तं मत्तमिव मातंगं बद्धं कपिवरोत्तमम् ।
राक्षसा राक्षसेंद्राय रावणाय न्यवेदयन् ॥ १५ ॥
[2]कोऽयं कस्य कुतो वायं किं कार्यं को व्यपाश्रयः ।
इति राक्षसवीराणां तत्र संजज्ञिरे कथाः ॥ १६ ॥
[3]हन्यतां दह्यतां चापि भक्ष्यतामिति चापरे ।
राक्षसास्तत्र संक्रुद्धा परस्परमथाब्रुवन् ॥ १७ ॥
[4]यथाक्रमं तैः स कपिर्विपृष्टः
कार्यार्थमर्थस्य च मूलमादौ ।
निवेदयामास हरीश्वरस्य
दूतः सकाशादहमागतोऽस्मि ॥ १८ ॥

एकोनपञ्चाशः सर्गः ।

[5]स तैः संपीड्यमानोऽपि रक्षोभिर्भीमविक्रमैः ।
विस्मयं परमं गत्वा रक्षोधिपमवैक्षत ॥ १ ॥

१. The demons then reported to Rāvaṇa, the lord of the demons, that the excellent monkey-chief was fettered down like an intoxicated elephant. २. 'Who is he? Whose (son) is he? Whence has he come? What is his object (in coming here)? And who has given him shelter?'—This was the nature of the conversation that was going on between the demon-chiefs there (in the presence of Rāvaṇa). ३. Some other demons, being enraged were speaking to each other, saying: 'Let him be slain, burnt down, devoured!' ४. First questioned by them in succession as to his mission and its object and also as to the root cause of the latter, the monkey told them that he had come there as an ambassador from the monkey-king. कार्यं (कर्तव्यं) अर्थः (तत्प्रयोजनं) च। समा० द्वं०. ५. Though tortured by these demons of great prowess, the monkey looked at the demon-king with great wonder.

भ्राजमानं ततो दृष्ट्वा हनूमान्राक्षसेश्वरम् ।
मनसा चिंतयामास तेजसा तस्य मोहितः ॥ २ ॥
अहो रूपमहो धैर्यमहो सत्त्वमहो द्युतिः ।
अहो राक्षसराजस्य सर्वलक्षणयुक्तता ॥ ३ ॥
अस्य क्रूरैर्नृशंसैश्च कर्मभिर्लोककुत्सितैः ।
सर्वे बिभ्यति खल्वस्माल्लोकाः सामरदानवाः ॥ ४ ॥
अयं ह्युत्सहते क्रुद्धः कर्तुमेकार्णवं जगत् ।
इति चिंतां बहुविधामकरोन्मतिमान्कपिः ॥ ५ ॥

पञ्चाशः सर्गः ।

तमुद्वीक्ष्य महाबाहुः पिंगाक्षं पुरतः स्थितम् ।
रोषेण महताविष्टो रावणो लोकरावणः ॥ १ ॥
शंकाहतात्मा दध्यौ स कपींद्रं तेजसा वृतम् ।
किमेष भगवान् नंदी भवेत्साक्षादिहागतः ॥ २ ॥

१. Then on seeing that lord of the demons shining with lustre, हनूमत् was stupefied by his splendour and thought to himself: २. Oh ! how wonderful is his form, how great his courage, how noble his mind (सत्त्वं) and how admirable his splendour ! Indeed that demon-king is endowed with all good qualities. ३. But by reason of his cruel and wicked deeds, which are condemned all over the world, all the people including the demons and gods are really afraid of him. ४. When enraged, he is really capable of turning the whole world into one universal deluge.--The intelligent monkey was thus thinking about him in more ways than one. ५. The mighty Rāvaṇa, who was a terror to the whole world, was filled with great rage at the sight of that red-eyed monkey who was standing before him. ६ With a doubtful mind he began to reflect (as follows) about the monkey-chief

¹येन शप्तोऽस्मि कैलासे मया संचालिते पुरा ।
सोऽयं वानरमूर्तिः स्यात्किंस्विद्बाणोऽपि वासुरः ॥ ३ ॥
²स राजा रोषताम्राक्षः प्रहस्तं मंत्रिसत्तमम् ।
कालयुक्तमुवाचेदं वचो विपुलमर्थवत् ॥ ४ ॥
³दुरात्मा पृच्छ्यतामेष कुतः किं वास्य कारणम् ।
वनभंगे च कोऽस्यार्थो राक्षसीनां च तर्जने ॥ ५ ॥
⁴मत्पुरीमप्रधृष्यां वागमने किं प्रयोजनम् ।
आयोधने वा किं कार्यं पृच्छ्यतामेष दुर्मतिः ॥ ६ ॥
⁵रावणस्य वचः श्रुत्वा प्रहस्तो वाक्यमब्रवीत् ।
समाश्वसिहि भद्रं ते न भीः कार्या त्वया कपे ॥ ७ ॥
⁶यदि तावत्त्वमिंद्रेण प्रेषितो रावणालयम् ।
तत्त्वमाख्याहि मा तेऽभूद्भयं वानर मोक्ष्यसे ॥ ८ ॥

who was endowed with splendour: 'Can he be the revered Nandī himself who has come here?' शंकया आहतः आत्मा यस्य सः । बहु०.

१. By him was I cursed when formerly I shook the Kailāsa mountain. Or can he be the demon Bāṇa in the disguise of a monkey?' २. That king, with his eyes red with anger, spoke these thrilling (विपुलं) and sensible words, which were suited to the occasion, to Prahasta, the best of his ministers. ३. Please ask this wicked fellow whence and with what end in view he has come here and what was his object in devastating the orchard and threatening the female demons. ४. And what is his object in visiting this invincible city of mine? And why has he given a battle? Ask that wicked fellow all this. ५. On hearing the words of Rāvaṇa, Prahasta said to the monkey: 'Take heart, O monkey, by God's grace you should not entertain any fear. ६. If you have been sent by Indra to the abode of Rāvaṇa.

अनृतं वदतश्चापि दुर्लभं तव जीवितम् ।
अथवा यन्निमित्तस्ते प्रवेशो रावणालये ॥ ९ ॥
एवमुक्तो हरिवरस्तदा रक्षोगणेश्वरम् ।
अब्रवीन्नास्मि शक्रस्य यमस्य वरुणस्य च ॥ १० ॥
धनदेन न मे सख्यं विष्णुना नास्मि चोदितः ।
जातिरेव मम त्वेषा वानरोऽहमिहागतः ॥ ११ ॥
रक्षणार्थं च देहस्य प्रतियुद्धा मया रणे ।
अस्त्रपाशैर्न शक्योऽहं बद्धुं देवासुरैरपि ॥ १२ ॥
पितामहादेव वरो ममाप्येष ह्युपागतः ।
राजानं द्रष्टुकामेन मयास्त्रमनुवर्तितम् ॥ १३ ॥
विमुक्तोऽस्म्यहमस्त्रेण राक्षसैस्त्वतिपीडितः ।
केनचिद्राजकार्येण संप्राप्तोऽस्मि तवांतिकम् ॥ १४ ॥

first tell me the truth about it. Give up fear. You will be released, O monkey.

१. But if you tell a lie, you can hardly remain alive. And with what object in view have you effected an entrance into the dwelling-place of Rāvaṇa? यत् निमित्तं यस्य सः। बहु०. २. Thus addressed, the monkey-chief then spoke to the lord of the demons (as follows): I am not (in the service) of either Indra, or Yama (the god of death), or even Varuṇa. ३. I have no friendship with Kubera (the god of wealth), nor am I sent here by Vishṇu. This (form of a monkey which I have) is mine since my very birth. I am a monkey and have come here as such. एषा = वानराकृतिः। जातिः एव = जन्मकृता एव। ४. I have fought with my adversaries in battle simply to save my life. It is impossible even for gods and Asuras to fetter me with the snares of missiles. ५. For this boon has been granted to me by Brahman himself. I have employed the missile with a desire to see the king. ६. I am freed from the missile and am being

[१]दूतोऽहमिति विज्ञेयो राघवस्यामितौजसः ।
श्रूयतां चापि वचनं मम पथ्यमिदं प्रभो ॥ १५ ॥

एकपञ्चाशः सर्गः ।

[२]तं समीक्ष्य महासत्त्वं सत्त्ववान् हरिसत्तमः ।
वाक्यमर्थवदव्यग्रस्तमुवाच दशाननम् ॥ १ ॥
[३]अहं सुग्रीवसंदेशादिह प्राप्तस्तवालयम् ।
राक्षसेश हरीशस्त्वां भ्राता कुशलमब्रवीत् ॥ २ ॥
[४]भ्रातुः श्रृणु समादेशं सुग्रीवस्य महात्मनः ।
धर्मार्थसहितं वाक्यमिह चामुत्र च क्षमम् ॥ ३ ॥
[५]स सीतामार्गणे व्यग्रः सुग्रीवः सत्यसंगरः ।
हरीन् संप्रेषयामास दिशः सर्वा हरीश्वरः ॥ ४ ॥

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greatly tortured by these demons. I have come here to your presence with a certain mission from the king.

१. Please know that I am an ambassador of Rāghava who possesses immense lustre. Also be pleased to listen to my wholesome words, O king! २. Looking at that mighty ten-necked Rāvaṇa, the powerful monkey-chief, unruffled in mind, addressed the following significant (अर्थवत्) words to him: ३. I have reached this abode of yours with a message from सुग्रीव. My brother, who is the lord of monkeys, has enquired after your well-being, O demon-king! ४. Please listen to the message of my brother सुग्रीव, who is noble-minded, which is in accordance with religious piety (धर्म) and worldly prosperity (अर्थ) and which is hence proper for this world as also the other. ५. That सुग्रीव, who is always true to his word, is engaged in the search of सीता and so that monkey-king has despatched monkeys to all directions.

[1]तद्भवान्दृष्टधर्मार्थस्तपःकृतपरिग्रहः ।
परदारान् महाप्राज्ञ नोपरोद्धुं त्वमर्हसि ॥ ५ ॥
[2]न हि धर्मविरुद्धेषु बह्वपायेषु कर्मसु ।
मूलघातेषु सज्जंते बुद्धिमंतो भवद्विधाः ॥ ६ ॥
[3]नचापि त्रिषु लोकेषु राजन् विद्येत कश्चन ।
राघवस्य व्यलीकं यः कृत्वा सुखमवाप्नुयात् ॥ ७ ॥
[4]तत्त्रिकालहितं वाक्यं धर्म्यमर्थानुयायि च ।
मन्यस्व नरदेवाय जानकी प्रतिदीयताम् ॥ ८ ॥
[5]दृष्टा हीयं मया देवी लब्धं यदिह दुर्लभम् ।
उत्तरं कर्म यच्छेषं निमित्तं तत्र राघवः ॥ ९ ॥
[6]तपःसंतापलब्धस्ते सोऽयं धर्मपरिग्रहः ।
न स नाशयितुं न्याय्य आत्मप्राणपरिग्रहः ॥ १० ॥

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१. You know fully well what धर्म and अर्थ are as you have hoarded a store of austerities; you are very learned and hence you ought not to keep another's wife in confinement. दृष्टौ धर्मार्थौ येन सः । बहु०. तपसा कृतः परिग्रहः येन । बहु०. २. For learned men like yourself are never prepared to do any deeds which are against morality, which are full of evil cousequences and which would bring about total destruction. ३. There is none, O king, in all these three worlds who can cause grief to Rāma and himself get happiness. ४. So, regard these words as doing you good at all the three times and as being just and conforming to the sense, and restore that daughter of Janaka to the king of men (viz. Rāma). ५. That venerable lady has really come within my sight; I got what was difficult to be obtained. What further work is yet left to be done,—Rāghava will be instrumental in doing it. ६ It is not just for you to put an end to the sovereignty, which is attainable only by religious

प्राप्तं धर्मफलं तावद्भवता नात्र संशयः ।
फलमस्याप्यधर्मस्य क्षिप्रमेव प्रपत्स्यसे ॥ ११ ॥
यां सीतेत्यभिजानासि येयं तिष्ठति ते गृहे ।
कालरात्रीति तां विद्धि सर्वलंकाविनाशिनीम् ॥ १२ ॥
देवाश्च दैत्याश्च निशाचरेंद्रा
गंधर्वविद्याधरनागयक्षाः ।
रामस्य लोकत्रयनायकस्य
स्थातुं न शक्ताः समरेषु सर्वे ॥ १३ ॥
स सौष्ठवोपेतमदीनवादिनः
कपेर्निशम्याप्रतिमोऽप्रियं वचः ।
दशाननः कोपविवृत्तलोचनः
समादिशत्तस्य वधं महाकपेः ॥ १४ ॥

merit (धर्मपरिग्रहः) aud which has been acquired by you by the force of your austerities, and to cut short the period of your own life. तपः...लब्धः—तृ. त. धर्मपरिग्रहः = धर्मसाध्यः परिग्रहः (ऐश्वर्यम्) । आत्मप्राणानां परिग्रहः (आयुर्वृद्धिः) ।

१. It is beyond doubt that you have just obtained the fruit of your religious merit. You will also reap the fruit of this your immoral deed before long. २. Be sure that this lady, who is dwelling in your house and whom you know as सीता, is none but the night of destruction who is going to destroy the whole of Lankā. ३. None of the gods, demons, Rākshasa-kings, गंधर्वs, विद्याधरs, नागs and the यक्षs can stand face to face in battles before Rāma, who is pre-eminent is all the three worlds. ४. That unrivalled ten-necked Rāvaṇa, with his eyes turned (red) through wrath on hearing those elegant (सौष्ठवोपेतं) but unpalatable words of the monkey who was speaking not in a mild tone, ordered him to be put to death.

द्विपञ्चाशः सर्गः ।

वधे तस्य समाज्ञप्ते रावणेन दुरात्मना ।
निवेदितवतो दौत्यं नानुमेने बिभीषणः ॥ १ ॥
निश्चितार्थः ततः साम्ना पूज्यं शत्रुजिदग्रजम् ।
उवाच हितमत्यर्थं वाक्यं वाक्यविशारदः ॥ २ ॥
क्षमस्व रोषं त्यज राक्षसेंद्र
प्रसीद मद्वाक्यमिदं शृणुष्व ।
वधं न कुर्वन्ति परावरज्ञा
दूतस्य सन्तो वसुधाधिपेंद्राः ॥ ३ ॥
राजधर्मविरुद्धं च लोकवृत्तेश्च गर्हितम् ।
तव चासदृशं वीर कपेरस्य प्रमापणम् ॥ ४ ॥
असंशयं शत्रुरयं प्रवृद्धः
कृतं ह्यनेनाप्रियमप्रमेयम् ।

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१. When he was ordered to be killed by that wicked Rāvaṇa though he declared himself as an ambassador, Bibhīshaṇa did not give his consent to it. २. Determined upon what to do, बिभीषण, the vanquisher of his foes and the foremost of the eloquent, then most gently spoke to his revered elder brother, words which were most beneficial to him. ३. Pardon me, O demon-king; give up your anger; be pleased and listen to these words of mine. The best and virtuous kings, who can understand what is good and bad, never kill an ambassador. परं च अवरं च जानन्ति इति । उप०. ४. Killing the monkey is against the rules relating to kings, is reprehensible in the eye of the world and is quite unworthy of you, O hero! ५. Doubtless this foe has grown arrogant, for he has wrought irreparable loss to you. Good men never

न दूतवध्यां प्रवदंति संतो
दूतस्य दृष्टा बहवो हि दण्डाः ॥ ५ ॥
[1]वैरूप्यमङ्गेषु कशाभिघातो
मौंड्यं तथा लक्षणसंनिपातः ।
एतान् हि दूते प्रवदंति दंडान्
वधस्तु दूतस्य न नः श्रुतोऽस्ति ॥ ६ ॥
[2]कथं च धर्मार्थविनीतबुद्धिः
परावरप्रत्ययनिश्चितार्थः ।
भवद्विधः कोपवशे हि तिष्ठेत्
कोपं न गच्छंति हि सत्त्ववंतः ॥ ७ ॥
[3]न चाप्यस्य कपेर्घाते कंचित्पश्याम्यहं गुणम् ।
तेष्वयं पात्यतां दंडो यैरयं प्रेषितः कपिः ॥ ८ ॥

ordain the death of an ambassador, for many ways of punishment can be found in the case of an embassy.

१. Causing deformity in the limbs, flogging, and tonsure (मौंड्यं)—all these severally or together (संनिपातः= lit. collection): these are said to be really the punishments to be inflicted on an ambassador. But we have never heard death as the punishment in this case. २. How can anyone like you, whose mind is refined by the study of jurisprudence (धर्मशास्त्र) and political economy (अर्थशास्त्र) and who has settled a definite course of conduct (निश्चितार्थः), having full knowledge of what is excellent and what is low, be overcome by wrath? For, virtuous men never become irascible. धर्मार्थाभ्यां विनीता बुद्धिः यस्य सः । बहु०. परस्य अवरस्य च प्रत्ययेन निश्चितः अर्थः यस्य सः । बहु०. ३. I do not see any good in killing this monkey. This punishment should be inflicted on those by whom this monkey was sent (to you).

साधुर्वा यदि वासाधुः परैरेष समर्पितः ।
ब्रुवन् परार्थं परवान् न दूतो वधमर्हति ॥ ९ ॥
अस्मिन्हते वानरयूथमुख्ये
सर्वापवादं प्रवदंति संतः ।
न हि प्रपश्यामि गुणान् यशो वा
लोकापवादो भवति प्रसिद्धः ॥ १० ॥
कृत्वा प्रयत्नं सुदृढं सुशीघ्रं
मद्वाक्यमेतन्मनसानुगृह्य ।
तौ राजपुत्रौ विनिगृह्य मूढौ
जयं परं प्राप्स्यसि राक्षसेंद्र ॥ ११ ॥
निशाचराणामधिपोऽनुजस्य
बिभीषणस्योत्तमवाक्यमिष्टम् ।
जग्राह बुद्ध्या सुरलोकशत्रु-
र्महाबलो राक्षसराजमुख्यः ॥ १२ ॥

१. Whether he be good or bad, he has been despatched here by others. A messenger, who is subjected to another and who delivers word from others, does not deserve to be put to death. २. When this leader of the monkeys is killed, the good people will lay the whole blame at your door. I do not regard it as a virtuous or glorious act. Only popular scandal will be the achievement. ३. If you make very great and speedy attempts and wholeheartedly (मनसा) follow my advice just given, you will (certainly) be crowned with great success by capturing these two foolish princes, O demon-king. ४. The mighty lord of the Rākshasas and the foremost of the demons-kings, who was the enemy of the Gods, sincerely accepted the excellent and wholesome advice of his younger brother बिभीषण.

त्रिपञ्चाशः सर्गः ।

तस्य तद्वचनं श्रुत्वा दशग्रीवो महात्मनः ।
देशकालहितं वाक्यं भ्रातुरुत्तरमब्रवीत् ॥ १ ॥
सम्यगुक्तं हि भवता दूतवध्या विगर्हिता ।
अवश्यं तु वधायान्यः क्रियतामस्य निग्रहः ॥ २ ॥
कपीनां किल लांगूलमिष्टं भवति भूषणम् ।
तदस्य दीप्यतां शीघ्रं तेन दग्धेन गच्छतु ॥ ३ ॥
ततः पश्यंत्वमुं दीनमंगवैरूप्यकर्शितम् ।
समित्रज्ञातयः सर्वे बांधवाः ससुहृज्जनाः ॥ ४ ॥
तस्य तद्वचनं श्रुत्वा राक्षसाः कोपकर्कशाः ।
वेष्टयंति स्म लांगूलं जीर्णैः कार्पासकैः पटैः ॥ ५ ॥
तैलेन परिषिच्याथ तेऽग्निं तत्रावपातयन् ।
लांगूलेन प्रदीप्तेन राक्षसांस्तानताडयत् ॥ ६ ॥

१. After hearing that advice of that noble-minded (बिभीषण), Rāvaṇa replied to his brother in words which were in conformity with time and space. २. It is really well said by you that killing an ambassador is reprehensible. Some other punishment (निग्रहः), however, must needs be meted out to him, (which would be to him) like death itself. ३. It is said that the tail is a dear and lovely ornament to the monkeys. Let it, therefore, be at once set on fire and then let him go when it is burnt down. ४. And then let all friendly kinsmen, near relatives along with their dear friends, see him in a miserable plight being emaciated by reason of the deformity in his form. ५. On hearing those words of his, the Rākshasas, desperate through wrath, wrapped his tail with old tattered cotton pieces. ६. Then pouring oil on it, the Rākshasas set fire to his tail, but with that blazing tail he hit them.

१ हनूमांश्चारयामास राक्षसानां महापुरीम् ।
अथापश्यद्विमानानि विचित्राणि महाकपिः ॥ ७ ॥
२ संवृतान् भूमिभागांश्च सुविभक्तांश्च चत्वरान् ।
वीथीश्च गृहसंबाधाः कपिः शृंगाटकानि च ॥ ८ ॥
३ तं प्रदीपितलांगूलं हनूमंतं दिदृक्षवः ।
दीप्यमाने ततस्तस्य लांगूलाग्रे हनूमतः ॥ ९ ॥
४ राक्षस्यस्ता विरूपाक्ष्यः शंसुर्देव्यास्तदप्रियम् ।
यस्त्वया कृतसंवादः सीते ताम्रमुखः कपिः ॥ १० ॥
५ लांगूलेन प्रदीप्तेन स एष परिणीयते ।
श्रुत्वा तद्वचनं क्रूरमात्मापहरणोपमम् ॥ ११ ॥
६ वैदेही शोकसंतप्ता हुताशनमुपासत ।
उपतस्थे विशालाक्षी प्रयता हव्यवाहनम् ॥ १२ ॥

१. Hanūmat, then, passed through the whole of the great city of the demons. On the way that great monkey came across very beautiful palaces; २ many covered spots of ground, well-proportioned quadrangular court-yards (चत्वरान्), roads crowded with houses, and also places where four roads meet (शृंगाटकानि). गृहैः संबाधाः (निबिडाः) । शृंगाटकानि=चतुष्पथान् ।. ३. When the end of the tail of that हनूमत् was blazing forth, (the people) were desirous to see him with his tail set on fire. प्रदीपितं लांगूलं यस्य तम् । बहु०. दिदृक्षवः—Nom. Plu. of दिदृक्षु which is Desider. Adj. from दृश् 1. P. 'to see.' ४. Those female demons with deformed eyes acquainted the venerable lady (*i. e.* सीता) with that unpleasant news, saying: That red-faced monkey who has conversed with you, O Sīta, ५. is being led (in all directions) with his tail burning. At these words of theirs which were very harsh and as (painful as) her own abduction, ६. that large-eyed and pious (प्रयता) daughter of the king of Videha became overpowered with grief and so

यद्यस्ति पतिशुश्रूषा यद्यस्ति चरितं तपः ।
यदि चास्त्येकपत्नीत्वं शीतो भव हनूमतः ॥ १३ ॥
यदि मां तारयेदार्यः सुग्रीवः सत्यसंगरः ।
अस्माद्दुःखांबुसंरोधाच्छीतो भव हनूमतः ॥ १४ ॥
ततस्तीक्ष्णार्चिरव्यग्रः प्रदक्षिणशिखोऽनलः ।
जज्वाल मृगशावाक्ष्याः शंसन्निव शुभं कपेः ॥ १५ ॥
हनूमज्जनकश्चैव पुच्छानलयुतोऽनिलः ।
ववौ स्वास्थ्यकरो देव्याः प्रालेयानिलशीतलः ॥ १६ ॥
दह्यमाने च लांगूले चिंतयामास वानरः ।
प्रदीप्तोऽग्निरयं कस्मान्न मां दहति सर्वतः ॥ १७ ॥

she waited upon Agni, which carries the oblations (to gods), and prayed to him:

१. If at all I have served my husband, if ever I have practised penance and if at all I have led a chaste life, then, O Agni, be cool in the case of हनूमत्. २. If, remaining true to his word, that noble सुग्रीव is going to save me from the bond of this ocean of misery, then afflict not हनूमत् with heat. दुःखमेव अंबु तस्य संरोधात् । ष. त. ३. Agni, then, with its forcible flames turned towards the right, was blazing undisturbed (अव्यग्रः), indicating as it were the well-being of the monkey to the fawn-eyed (सीता). तीक्ष्णाः अर्चयः यस्य सः । बहु०. प्रदक्षिणाः शिखाः यस्य सः । बहु०. ४. And the Wind, the father of हनूमत्, though commingled with the fire of (his son's) tail, blew as cool as the wind on the snow-region (प्रालेयं) and thus gave peace of mind to that venerable lady (सीता). पुच्छा...युतः—तृ. त प्रालेयस्य अनिलः इव शीतलः । कर्म०. ५. When his tail was burning the monkey thought to himsalf: 'Why is it that this blazing fire is not burning me on all sides ?'

सीतायाश्चानृंशस्येन तेजसा राघवस्य च ।
पितुश्च मम सख्येन न मां दहति पावकः ॥ १८ ॥
प्रतिक्रियास्य युक्ता स्यात् सति मह्यं पराक्रमे ।
ततश्छित्वा च तान् पाशान् वेगवान्वै महाकपिः ॥ १९ ॥
उत्पपाताथ वेगेन ननाद च महाकपिः ।
पुरद्वारं ततः श्रीमाञ्छैलशृंगामिवोन्नतम् ॥ २० ॥
स तान्निहत्य रणचंडविक्रमः
समीक्षमाणः पुनरेव लंकाम् ।
प्रदीप्तलांगूलकृतार्चिमाली
प्रकाशितादित्य इवार्चिमाली ॥ २१ ॥

चतुःपंचाशः सर्गः ।

वीक्षमाणस्ततो लंकां कपिः कृतमनोरथः ।
वर्धमानसमुत्साहः कार्यशेषमचिंतयत् ॥ १ ॥

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१. '(It may be) on account of kindness of सीता, or by the lustre of Rāma, or by reason of his friendship with my father, that he is not scorching me with his heat'. २. 'As I am endowed with some valour, it is but proper that I should make efforts by way of retaliation.' (So saying) that great swift-flying monkey (at once) cut off the fetters, ३. and quickly jumped up to the city-gate, which was as high as the summit of a hill, and shouted very loudly. ४. Then, having killed all the demons (who were there), that हनूमत्, who showed very terrible prowess on the battlefield, again surveyed the whole of Lankā and then being possessed of flames, which were issuing forth from his blazing tail, he looked like the sun rising in the sky with all its rays. प्रदीप्तेन लांगूलेन कृता अर्चीनां माला यस्य सः । बहु०. ५. Then surveying (the whole of) Lankā, the monkey, with his

किं नु खल्ववशिष्टं मे कर्तव्यमिह सांप्रतम्।
यदेषां रक्षसां भूयः संतापजनकं भवेत् ॥ २ ॥
वनं तावत्प्रमथितं प्रकृष्टा राक्षसा हताः।
बलैकदेशः क्षपितः शेषं दुर्गविनाशनम् ॥ ३ ॥
दुर्गे विनाशिते कर्म भवेत्सुखपरिश्रमम्।
अल्पयत्नेन कार्येऽस्मिन् मम स्यात्सफलः श्रमः ॥ ४ ॥
यो ह्ययं मम लांगूले दीप्यते हव्यवाहनः।
अस्य संतर्पणं न्याय्यं कर्तुमेभिर्गृहोत्तमैः ॥ ५ ॥
ततः प्रदीप्तलांगूलः सविद्युदिव तोयदः।
भवनाग्रेषु लंकाया विचचार महाकपिः ॥ ६ ॥
गृहाद्गृहं राक्षसानामुद्यानानि च सर्वशः।
वीक्षमाणो ह्यसंत्रस्तः प्रासादांश्च चचार सः ॥ ७ ॥

desires fulfilled and with his joy augmented, began to think of the remaining part of his duty. कृताः मनोरथाः येन। बहु०. वर्धमानः समुत्साहः यस्य सः। बहु०.

१. What work indeed is left to be done by me here at present, which would irritate these demons once again? २. First of all (तावत्) I have devastated his orchard. Then many distinguished demons were slain by me; a part of the army also was destroyed. Now the fortress is left to be levelled down. ३. When that fortress is destroyed, my efforts will be attended with ease; and then in this undertaking my task will be fruitful with little efforts. ४. It is quite justifiable to satisfy this Agni that is blazing on my tail with these excellent houses. हव्यं वहति इति। उप०. त. ५. Then that mighty monkey, with his tail burning and resembling a cloud accompanied by lightning, passed throughout Lankā over the tops of houses. प्रदीप्तं लांगूलं यस्य सः। बहु०. तोयं ददाति इति। उप०. विद्युता सहितः। बहु०. ६. Surveying every house of the demons one after another and also their

अवप्लुत्य महावेगः प्रहस्तस्य निवेशनम् ।
अग्निं तत्र विनिक्षिप्य श्वसनेन समो बली ॥ ८ ॥
वर्जयित्वा महातेजा विभीषणगृहं प्रति ।
क्रममाणः क्रमेणैव ददाह हरिपुंगवः ॥ ९ ॥
तेषु तेषु महार्हेषु भवनेषु महायशाः ।
तेषामृद्धिमतामृद्धिं ददाह कपिकुंजरः ॥ १० ॥
सर्वेषां समतिक्रम्य राक्षसानां स वीर्यवान् ।
आससादाथ लक्ष्मीवान् रावणस्य निवेशनम् ॥ ११ ॥
ततस्तस्मिन्गृहे मुख्ये नानारत्नविभूषिते ।
मेरुमंदरसंकाशे सर्वमंगलशोभिते ॥ १२ ॥
प्रदीप्तमग्निमुत्सृज्य लांगूलाग्रे प्रतिष्ठितम् ।
ननाद हनुमान् वीरो युगांतजलदो यथा ॥ १३ ॥

gardens on all sides, he roamed over their palaces without being in the least afraid (असंत्रस्तः).

१. Then that greatly impetuous mighty monkey, who appeared like the wind itself, jumped up to the dwelling-place of Prahasta and threw some fire there. २. That monkey-chief, of great lustre, burnt down those houses in succession while passing (through the sky) excepting (वर्जयित्वा) that of Bibhīshaṇa. ३. Then that well-renowned excellent monkey consumed the valuable property (ऋद्धिं) of those affluent demons which he found in those several costly buildings. ४. Then that glorious and powerful monkey came to the palace of Rāvaṇa, after crossing (those) of all other Rākshasas. ५. Then on that principal dwelling-place (of Rāvaṇa) which was adorned with various jewels, which resembled the Meru or Mandara mountains and which was beautified with all auspicious things, नानारत्नैः विभूषिते—तृ. त. The other two compounds are also तृ. त. ६. that brave हनूमत्, who

ततस्तु लंका सहसा प्रदग्धा
सराक्षसा साश्वरथा सनागा ।
सपक्षिसंघा समृगा सवृक्षा
रुरोद दीना तुमुलं सशब्दम् ॥ १४ ॥

हा तात हा पुत्रक कांत मित्र
हा जीवितं भोगयुतं सुपुण्यम् ।
रक्षोभिरेवं बहुधा ब्रुवद्भिः
शब्दः कृतो घोरतरः सुभीमः ॥ १५ ॥

देवाश्च सर्वे मुनिपुंगवाश्च
गंधर्वविद्याधरनागयक्षाः ।
भूतानि सर्वाणि महांति तत्र
जग्मुः परां प्रीतिमतुल्यरूपाम् ॥ १६ ॥

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looked like a cloud (which is seen) at the end of the world, left some blazing fire which was attached to the end of his tail and set up a great roar.

१. Thereupon Lankā, which was burnt all at once, began to express its grief loudly and bitterly along with the demons, horses, chariots, elephants (नागाः), groups of birds, deer and even trees. २. The demons were crying in various ways, saying: 'O father! O son! O beloved one! O friend! Fie upon this life, which was once attended with merit and which had hence enjoyed pleasures!' And the noise that was made was (really) very terrible and dreadful. ३. While all the gods, distinguished sages, गंधर्वs, विद्याधरs, नागs, यक्षs, and all other great beings, were filled with great and incomparable joy.
न तुल्यं रूपं यस्याः ताम् । बहु०.

पंचपंचाशः सर्गः ।

१ संदीप्यमानां विध्वस्तां त्रस्तरक्षोगणां पुरीम् ।
अवेक्ष्य हनुमान् वीरश्चिंतयामास वानरः ॥ १ ॥
२ तस्याभूत्स महांस्त्रासः कुत्सा चात्मन्यजायत ।
लंकां प्रदहता कर्म किंस्वित्कृतमिदं मया ॥ २ ॥
क्रुद्धः पापं न कुर्यात्कः क्रुद्धो हन्याद्गुरूनपि ।
क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत् ॥ ३ ॥
४ यः समुत्पतितं क्रोधं क्षमयैव निरस्यति ।
यथोरगस्त्वचं जीर्णां स वै पुरुष उच्यते ॥ ४ ॥
धिगस्तु मां सुदुर्बुद्धिं निर्लज्जं पापकृत्तमम् ।
अचिंतयित्वा तां सीतामग्निदं स्वामिघातकम् ॥ ५ ॥

१. Seeing that the city of Lankā, in which a number of demons were terrified, was completely destroyed by being burnt, the brave monkey, हनूमत्, began to think to himself. त्रस्ताः रक्षसां गणाः यस्याम् । बहु०. २. A great fear arose in his mind and he felt a great contempt (कुत्सा) for himself (when he said), 'What an (improper) deed have I done in thus burning Lankā!' ३. What person, being angry, will not commit a sin? A man, when enraged, will kill even his elderly persons. He might even abuse good men with harsh words, when in an angry mood. ४. That man is really worth the name, who drives away the wrath that has taken possession of him by forgiveness alone, like a serpent that throws away its old skin. ५. Fie upon me, who am very wicked, shameless and most sinful, as I have set fire (to Lankā) without the least consideration of that Sītā and have thus become a traitor to my master!

यदि दग्धा त्वियं लंका नूनमार्यापि जानकी ।
दग्धा तेन मया भर्तुर्हतं कार्यमजानता ॥ ६ ॥
विनष्टा जानकी व्यक्तं नह्यदग्धः प्रदृश्यते ।
लंकायां कश्चिदुद्देशः सर्वा भस्मीकृता पुरी ॥ ७ ॥
यदि तद्विहतं कार्यं मया प्रज्ञाविपर्ययात् ।
इहैव प्राणसंन्यासो ममापि ह्यद्य रोचते ॥ ८ ॥
किमग्नौ निपताम्यद्य आहोस्विद्वडवामुखे ।
शरीरमाहो सत्त्वानां दद्मि सागरवासिनाम् ॥ ९ ॥
इति चिंतयतस्तस्य निमित्तान्युपपेदिरे ।
पूर्वमप्युपलब्धानि साक्षात्पुनरचिंतयत् ॥ १० ॥
अथवा चारुसर्वांगी रक्षिता स्वेन तेजसा ।
न नशिष्यति कल्याणी नाग्निरग्नौ प्रवर्तते ॥ ११ ॥

१. If the whole of Lankā is burnt, it is certain that venerable सीता also must have been burnt. If so (तेन), I have unwittingly destroyed the cause of my mater. २. It is evident that Jānakī must have perished, for no part (उद्देशः) of Lankā is seen to have not been destroyed by fire. The whole city is reduced to ashes. ३. If now my work is ruined through the perverseness of my intellect, then it is desirable for me to lay down my life just at this place this very day. ४. Should I now throw myself into Agni or into submarine fire? or should I give my body as a prey to the aquatic animals of the sea? सागरे वसन्ति इति तेषाम् । उप०. ५. When he was thinking in this way, some reasons occurred to his mind which had already presented themselves to him on a former occasion (पूर्वं). Then he again began to think: ६. Or rather that blessed lady, who is beautiful in all her limbs will not perish, being guarded by her own lustre; for one fire cannot operate on another.

१न हि धर्मात्मनस्तस्य भार्याममिततेजसः ।
स्वचरित्राभिगुप्तां तां स्प्रष्टुमर्हति पावकः ॥ १२ ॥
२नूनं रामप्रभावेण वैदेह्याः सुकृतेन च ।
यन्मां दहनकर्मायं नादहद्धव्यवाहनः ॥ १३ ॥
३तपसा सत्यवाक्येन अनन्यत्वाच्च भर्तरि ।
अपि सा निर्दहेदग्निं न तामग्निः प्रधक्ष्यति ॥ १४ ॥
४स तथा चिंतयंस्तत्र देव्या धर्मपरिग्रहम् ।
शुश्राव हनुमान् वाक्यं चारणानां महात्मनाम् ॥ १५ ॥
५दग्धेयं नगरी लंका साट्टप्राकारतोरणा ।
जानकी न च दग्धेति विस्मयोऽद्भुत एव नः ॥ १६ ॥
६ततः कपिः प्राप्तमनोरथार्थ-
स्तामक्षतां राजसुतां विदित्वा ।

१. Agni has no power to touch her, being guarded by her own virtuous conduct and being, moreover, the wife of that pious-minded Rāma who possesses immense power. २. It is indeed by the prowess of Rāma and by the good fortune of सीता that this bearer of the oblations (*i. e.* Agni), whose nature is to burn has not burnt me. ३. By virtue of her penance, truthfulness and exclusive devotion to her husband, she herself will burn down fire and fire will not burn her. ४. When he was thus thinking at that place about the virtuous conduct of noble सीता, हनूमत् came to hear the words of the illustrious चारणs. ५. This city of Lankā has been burnt down along with its turrets (अट्ट), ramparts and arches, but Jānakī is not burnt down. It is really an unexpected wonderful occurrence to us. ६. Then the monkey regarded that all his desires were fulfilled when he learnt that the princess was uninjured. He, therefore,

प्रत्यक्षतस्तां पुनरेव दृष्ट्वा
प्रतिप्रयाणाय मतिं चकार ॥ १७ ॥

षट्पंचाशः सर्गः ।

ततस्तु शिंशपामूले जानकीं पर्यवस्थिताम् ।
अभिवाद्याब्रवीद्दिष्ट्या पश्यामि त्वामिहाक्षताम् ॥ १ ॥
ततस्तं प्रस्थितं सीता वीक्षमणा पुनः पुनः ।
भर्तुः स्नेहान्विता वाक्यं हनूमंतमभाषत ॥ २ ॥
यदि त्वं मन्यसे तात वसैकाहमिहानघ ।
कच्चित्सुसंवृते देशे विश्रांतः श्वो गमिष्यसि ॥ ३ ॥
मम चैवाल्पभाग्यायाः सान्निध्यात्तव वानर ।
शोकस्यास्याप्रमेयस्य मुहूर्तं स्यादपि क्षयः ॥ ४ ॥
निशम्य हनुमांस्तस्या वाक्यमुत्तरमब्रवीत् ।
त्वं समेष्यसि रामेण शशांकेनेव रोहिणी ॥ ५ ॥

decided to proceed on his return journey after seeing her personally (प्रत्यक्षतः) once again. प्राप्ताः मनोरथानां अर्थाः येन । बहु०.

१. Then he respectfully bowed down to सीता who was sitting at the foot of the शिंशपा tree and said to her: 'It is by my sheer good luck (दिष्ट्या) that I see you here unhurt.' २. Then looking at हनूमत्, who was about to start, again and again, सीता who was full of affection for her husband said to him as follows: ३. O dear sinless हनूमत्, if you want, you may stay here for a day more. Take rest under some well-covered spot and then proceed (to your journey) tomorrow. ४. By your presence, O monkey, this unbounded sorrow will be lessened at least for some time, unfortunate as I am. ५. Having listened to her words, हनूमत् replied: 'You will be united with Rāma as रोहिणी is with the moon.'

क्षिप्रमेष्यति काकुत्स्थो हर्यृक्षप्रवरैर्युतः ।
यस्ते युधि विजित्यारीञ्छोकं व्यपनयिष्यति ॥ ६ ॥
एवमाश्वास्य वैदेहीं हनुमान्मारुतात्मजः ।
गमनाय मतिं कृत्वा वैदेहीमभ्यवादयत् ॥ ७ ॥
प्रतिगंतुं मनश्चक्रे पुनर्मध्येन सागरम् ।
ततः स कपिशार्दूलः स्वामिसंदर्शनोत्सुकः ॥ ८ ॥
व्याघ्रादिभिः समाकीर्णं स्वादुमूलफलद्रुमम् ।
आरुरोहानिलसुतः पर्वतं प्लवगोत्तमः ॥ ९ ॥
रामदर्शनशीघ्रेण प्रहर्षेणाभिचोदितः ।
तेन पादतलाक्रान्ता रम्येषु गिरिसानुषु ॥ १० ॥
तस्योरुवेगान्मथिताः पादपाः पुष्पशालिनः ।
निपेतुर्भूतले भग्नाः शक्रायुधहता इव ॥ ११ ॥

१. Rāma, the descendant of ककुत्स्थ, will presently come here accompanied by the best of apes and bears. He will vanquish the foe in the battle and will remove your sorrow. २. Thus giving an assurance to Vaidehī, हनूमत्, the son of the Wind, made up his mind to go back and made a bow to her. ३. Then that monkey-chief, who was very anxious to see his master, decided to return home by again crossing the ocean. स्वामिनः संदर्शनाय उत्सुकः । च० त. ४. That excellent monkey, the son of the Wind, then mounted a mountain which was full of tigers and such other (dreadful beasts) and which had sweet roots and fruit trees. ५. He was impelled by great joy felt keenly at the thought of having an (immediate) sight of Rāma. By him were trampled under foot on the charming summits of the mountain, ६. trees richly laden with flowers. They were uprooted by the force of his thighs and thus fell down on the ground smashed, as though they were struck with the thunderbolt (शक्रायुध).

कंदरोदरसंस्थानां पीडितानां महौजसाम् ।
सिंहानां निनदो भीमो नभो भिंदन् हि शुश्रुवे ॥ १२ ॥
स च भूमिधरः श्रीमान् बलिना तेन पीडितः ।
सवृक्षशिखरोदग्रः प्रविवेश रसातलम् ॥ १३ ॥
स लिलंघयिषुर्भीमं सलीलं लवणार्णवम् ।
कल्लोलास्फालवेलांतमुत्पपात नभो हरिः ॥ १४ ॥

सप्तपञ्चाशः सर्गः ।

सचंद्रकुमुदं रम्यं सार्ककारंडवं शुभम् ।
तिष्यश्रवणकादंबमभ्रशैवलशाद्वलम् ॥ १ ॥
वातसंघातजालोर्मिं चंद्रांशुशिशिरांबुमत् ।
ऐरावतमहाद्वीपं स्वातीहंससविलोलितम् ॥ २ ॥

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१. A terrible roar of lions dwelling inside the caves who were afflicted with pain, although possessed of great might, was heard rending the skies. २. That splendid mountain, elevated on account of trees and summits, entered रसातल the lower world, (*i. e.* was levelled to the ground), being oppressed by that powerful monkey. सवृक्षशिखरैः उदग्रः (उन्नतः) तृ. त. ३. With a desire to cross that terrible ocean, the waves (कल्लोलाः) of which were dashing against the shore (वेलांत), the monkey, as if in play, jumped up into the sky. कल्लोलैः आस्फाल्यते वेलांतः (तीरप्रांतः) यस्य तम् । बहु०. ४. The splendid (sea in the form of the sky) looked charming, as it had the moon for its white lotuses and the sun for its कारंडव birds, as it had तिष्य (= पुष्य) and श्रवण constellations for its geese and the clouds for its moss and green grass. चन्द्ररूपेण कुमुदेन सहितम् । बहु०. सार्क... डवं is similar. अभ्राणि एव शैवलानि शाद्वलानि च यत्र तम् । बहु०. ५. It had tempestuous winds for its waves; it had cold water in the form of the rays of the moon; it had ऐरावत for its great elephant and it enjoyed the graceful move-

[१]हनूमान् मारुतगतिर्महानौरिव सागरम् ।
ग्रसमान इवाकाशं ताराधिपमिवोल्लिखन् ॥ ३ ॥
[२]हरन्निव सनक्षत्रं गगनं सार्कमंडलम् ।
अपारमपरिश्रांतश्चांबुधिं समगाहत ॥ ४ ॥
[३]प्रविशन्नभ्रजालानि निष्क्रमंश्च पुनः पुनः ।
प्रकाशश्चाप्रकाशश्च चंद्रमा इव दृश्यते ॥ ५ ॥
[४]आजगाम महातेजाः पुनर्मध्येन सागरम् ।
पर्वतेंद्रं सुनाभं च समुपस्पृश्य वीर्यवान् ॥ ६ ॥
[५]पूर्वं संविष्ठिताः शूरा वायुपुत्रदिदृक्षवः ।
महतो वायुनुन्नस्य तोयदस्येव निःस्वनम् ॥ ७ ॥
[६]शुश्रुवुस्ते तदा घोषमूरुवेगाद्धनूमतः ।
ते दीनवदनाः सर्वे शुश्रुवुः काननौकसः ॥ ८ ॥

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ments of the swan in the form of the स्वाती costellation.

वातसंघातस्य जालं एव ऊर्मयः यत्र तत् । बहु० चंद्रांशवः एव शिशिरांबु—कर्म० The neuter form here is archaic (आर्ष). ऐरावतः एव महाद्वीपः यस्मिन् तम् । बहु०. स्वातीरूपहंसस्य विलोलितं यत्र । बहु०.

१. Hanūmat, having the speed of the wind, appeared like a great boat floating in the sea and was as if swallowing the sky or scratching the moon as it were (with his nails). २. He was crossing the unfathomable ocean without getting tired and was looking like one who tries to take away with him the sky along with the stars and the orb of the sun. ३. He looked like the moon that now and then enters a number of clouds and again comes out sometimes visible and sometimes invisible. ४. Then that mighty and powerful monkey came just to the middle of the sea and touched the mountain-chief मैनाक (सुनाभं = मैनाकम्). ५. Those brave monkeys, who were already waiting (on the northern side of the sea) with a desire to see the son of the Wind, (heard) a roar like that of a great cloud driven by the wind. ६. All those forest-dwellers (*i. e.* monkeys), with

[1]निशम्य नदतो नादं वानरास्ते समंततः ।
बभूवुरुत्सुकाः सर्वे सुहृद्दर्शनकांक्षिणः ॥ ९ ॥
[2]जांबवान् स हरिश्रेष्ठः प्रीतिसंहृष्टमानसः ।
उपामन्त्र्य हरीन् सर्वानिदं वचनमब्रवीत् ॥ १० ॥
[3]सर्वथा कृतकार्योऽसौ हनुमान्नात्र संशयः ।
न ह्यस्याकृतकार्यस्य नाद एवंविधो भवेत् ॥ ११ ॥
[4]तस्य बाहूरुवेगं च निनादं च महात्मनः ।
निशम्य हरयो हृष्टाः समुत्पेतुस्ततस्ततः ॥ १२ ॥
[5]ततस्ते प्रीतमनसः सर्वे वानरपुंगवाः ।
हनुमंतं महात्मानं परिवार्योपतस्थिरे ॥ १३ ॥
[6]परिवार्य च ते सर्वे परां प्रीतिमुपागताः ।
प्रहृष्टवदनाः सर्वे तमरोगमुपागतम् ॥ १४ ॥

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anxious looks, heard the thundering sound made by th thighs of हनूमत्.

१. Having heard the sound made by that roarin monkey, those monkeys frcm every side, who wei expecting to see their friend, were all anxious (to se him). २. Then the monkey-chief जांबवत्, with h: mind thrilled with joy, called out to all the monke) and said to them as follows: ३. At all events th हनूमत् seems to have undoubtedly fulfilled his missio for he would not have made such a noise if he had n(succeeded in his work. ४. After hearing the nois made by the force of the arms and thighs of th illustrious monkey, the monkeys began to jump to an fro with delight. ५. Then all the monkey-chiefs, wit delighted hearts, formed a circle round that migh monkey and waited upon him. प्रीतानि मनांसि येषां ते बहु ६. All of them felt immense joy when they stood roun

उपायनानि चादाय मूलानि च फलानि च ।
प्रत्यर्चयन् हरिश्रेष्ठं हरयो मारुतात्मजम् ॥ १५ ॥
हनूमांस्तु गुरून् वृद्धाञ्जांबवत्प्रमुखांस्तदा ।
कुमारमंगदं चैव सोऽवंदत महाकपिः ॥ १६ ॥
स ताभ्यां पूजितः पूज्यः कपिभिश्च प्रसादितः ।
दृष्टा देवीति विक्रांतः संक्षेपेण न्यवेदयत् ॥ १७ ॥
निषसाद च हस्तेन गृहीत्वा वालिनः सुतम् ।
रमणीये वनोद्देशे महेंद्रस्य गिरेस्तदा ॥ १८ ॥
हनूमानब्रवीत् पृष्टस्तदा तान् वानरर्षभान् ।
अशोकवनिकासंस्था दृष्टा सा जनकात्मजा ॥ १९ ॥
रक्ष्यमाणा सुघोराभी राक्षसीभिरनिंदिता ।
एकवेणीधरा बाला रामदर्शनलालसा ॥ २० ॥

him. Their faces were delighted to see him return quite healthy.

१. The monkeys honoured that excellent monkey, the son of the Wind, with (आदाय) presents such as roots and fruits. २. While that great monkey हनूमत् bowed down to his aged elderly persons, Jāmbavat and others, and also to prince अंगद्. ३. Honoured by those two monkeys and propitiated by others, that powerful and honourable हनूमत् related in short (संक्षेपेण) that the venerable सीता was discovered. ४. Then he took the hand of the son of वाली (viz. अंगद) and sat with him in a lovely forest-region on that great mountain महेंद्र. ५. Asked by the monkey-chiefs, हनूमत् then said to them: That Janaka's daughter was seen sitting in the As'oka park. ६. That young guileless lady was guarded by terrible female demons. She was wearing only a single braid of hair and was very anxious to see Rāma.

[१] उपवासपरिश्रांता मलिना जटिला कृशा ।
ततो दृष्टेति वचनं महार्थममृतोपमम् ॥ २१ ॥
[२] निशम्य मारुतेः सर्वे मुदिता वानरास्तदा ।
क्ष्वेडंत्यन्ये नदंत्यन्ये गर्जंत्यन्ये महाबलाः ॥ २२ ॥
[३] चक्रुः किलकिलामन्ये प्रतिगर्जन्ति चापरे ।
केचिदुच्छ्रितलांगूलाः प्रहृष्टाः कपिकुंजराः ॥ २३ ॥
[४] उक्तवाक्यं हनूमंतमंगदस्तु तदाऽब्रवीत् ।
सर्वेषां हरिवीराणां मध्ये वाचमनुत्तमाम् ॥ २४ ॥
[५] सत्त्वे वीर्ये न ते कश्चित्समो वानर विद्यते ।
यदवप्लुत्य विस्तीर्णं सागरं पुनरागतः ॥ २५ ॥
[६] जीवितस्य प्रदाता नस्त्वमेको वानरोत्तम ।
त्वत्प्रसादात्समेष्यामः सिद्धार्था राघवेण ह ॥ २६ ॥

१. and २. ' She is completely fatigued on account of fasts, is unclean and emaciated, and has matted hair. ' Then on hearing from मारुति the word ' discovered ', which had great significance and which was (as sweet) as nectar, all the monkeys were then filled with joy. Some of them were whistling, some were making noise and some of them, who were powerful, were roaring. ३. Some were making chattering noise and others were echoing; and some other monkey-chiefs had raised their tails in joy. उच्छ्रितानि लांगूलानि यैः ते । बहु०. ४. Then Angada addressed to हनूमत्, who had spoken (first), the following excellent words before (मध्ये lit. in the midst of) all the monkey-chiefs. उक्तं वाक्यं येन तम् । बहु०. ५. There is none, O monkey, who can equal you in bravery and prowess, since you have returned after crossing the extensive ocean. ६. O excellent monkey, you alone have granted us our life. It is through your favour that we shall be united with Rāghava, with all our objects fulfilled.

अहो स्वामिनि ते भक्तिरहो वीर्यमहो धृतिः ।
दिष्ट्या दृष्टा त्वया देवी रामपत्नी यशस्विनी ॥ २७ ॥
ततोऽगदं हनूमंतं जांबवंतं च वानराः ।
परिवार्य प्रमुदिता भेजिरे विपुलाः शिलाः ॥ २८ ॥
उपविष्टा गिरेस्तस्य शिलासु विपुलासु ते ।
श्रोतुकामाः समुद्रस्य लंघनं वानरोत्तमाः ॥ २९ ॥
दर्शनं चापि लंकायाः सीताया रावणस्य च ।
तस्थुः प्राञ्जलयः सर्वे हनूमद्वदनोन्मुखाः ॥ ३० ॥
तस्थौ तत्रांगदः श्रीमान् वानरैर्बहुभिर्वृतः ।
उपास्यमानो विविधैर्दिवि देवपतिर्यथा ॥ ३१ ॥
हनूमता कीर्तिमता यशस्विना
तथांगदेनांगदनद्धबाहुना ।

१. Oh! how sincere your devotion towards your master! how wonderful your prowess! how great your courage! It is by our good fortune that you have discovered that venerable and illustrious wife of Rāma. २. Then the monkeys, who were delighted at heart, took their seats on large slabs of stone round अंगद, हनूमत् and जांबवत्. ३. Then sitting on large stones on that mountain those monkey-chiefs were desirous of hearing about his crossing of the sea. श्रोतुं कामः यस्य सः श्रोतुकामः । बहु०. ४. and also about his visit to Lankā and his interview with सीता and Rāvaṇa. So all of them stood with folded hands with their faces turned towards Hanūmat. ५. That glorious अंगद stood there surrounded by several monkeys, like the lord of the gods who is waited upon by several gods in heaven. ६. Then that great elevated summit of the mountain, occupied with joy by that well-renowned हनूमत्

मुदा तदाध्यासितमुन्नतं महन्
महीधराग्रं ज्वलितं श्रियाऽभवत् ॥ ३२ ॥

अष्टपंचाशः सर्गः ।

१ ततस्तस्य गिरेः शृंगे महेंद्रस्य महाबलाः ।
हनूमत्प्रमुखाः प्रीतिं हरयो जग्मुरुत्तमाम् ॥ १ ॥
प्रीतिमत्सूपविष्टेषु वानरेषु महात्मसु ।
तं तदा प्रीतिसंहृष्टः प्रीतियुक्तं महाकपिम् ॥ २ ॥
३ जांबवान् कार्यवृत्तान्तमपृच्छदनिलात्मजम् ।
कथं दृष्टा त्वया देवी कथं वा तत्र वर्तते ॥ ३ ॥
४ स तस्यां वा कथं वृत्तः क्रूरकर्मा दशाननः ।
तत्त्वतः सर्वमेतन्नः प्रब्रूहि त्वं महाकपे ॥ ४ ॥
संमार्गिता कथं देवी किं च सा प्रत्यभाषत ।
श्रुतार्थाश्चिंतयिष्यामो भूयः कार्यविनिश्चयम् ॥ ५ ॥

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and by the glorious अंगद, with an armlet tied to his arm, looked bright with splendour. अंगदं नद्धं बाहौ यस्य तेन। बहु०.

१. Then on the summit of that mountain महेंद्र the powerful monkeys led by हनूमत् enjoyed great pleasure. २ and ३. When those eminent monkeys, who were full of joy, were sitting there, Jāmbavat, who also was delighted with glee, then asked that great dear monkey, the son of the Wind, the whole account of his mission, saying: How did you come to see that venerable lady? How does she fare there? ४. And how does that ten-necked Rāvaṇa, of cruel deeds, behave towards her? Please tell us all this accurately, O great monkey! ५. How could you trace out that lady? What did she say to you? When we have heard all the facts (श्रुतार्थाः) we shall consider our further resolve in the matter.

यश्चार्थस्तत्र वक्तव्यो गतैरस्माभिरात्मवान् ।
रक्षितव्यं च यत्तत्र तद्भवान् व्याकरोतु नः ॥ ६ ॥
स नियुक्तस्ततस्तेन संप्रहृष्टतनूरुहः ।
प्रणम्य शिरसा देव्यै सीतायै प्रत्यभाषत ॥ ७ ॥

एकोनषष्टितमः सर्गः ।

एतदाख्याय तत्सर्वं हनुमान्मारुतात्मजः ।
भूयः समुपचक्राम वचनं वक्तुमुत्तरम् ॥ १ ॥
सफलो राघवोद्योगः सुग्रीवस्य च संभ्रमः ।
शीलमासाद्य सीताया मम च प्रवणं मनः ॥ २ ॥
सर्वथाऽतिप्रवृद्धोऽसौ रावणो राक्षसेश्वरः ।
यस्य तां स्पृशतो गात्रं तपसा न विनाशितम् ॥ ३ ॥
अहमेकोऽपि पर्याप्तः सराक्षसगणां पुरीम् ।
तां लंकां तरसा हंतुं रावणं च सराक्षसम् ॥ ४ ॥

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१. What matters we should reveal (to Rāma) after going there and what we should keep from him—please explain to us all that yourself, prudent (आत्मवान्) as you are. २. Enjoined by him, that monkey, with his hair (तनूरुह) standing on end through joy, then bowed down to that queen सीता with his head and replied (to all his queries). ३. Relating to him all that, हनूमत्, the son of the Wind, again began to speak as follows by way of reply. ४. Rāghava's efforts and सुग्रीव's zeal (संभ्रमः) are both crowned with success. My mind is (all the more) devoted to Sītā on seeing (आसाद्य) her virtuous conduct. ५. By all means Rāvaṇa, the demon-king, seems to have grown very mighty since his body did not perish, when he touched her, by virtue of his austerities. अतिप्रवृद्धः = महातपःसंपन्नः ।. ६. I am alone competent enough to destroy in no time that

किं पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः ।
कृतास्त्रैः प्लवगैः शक्तैर्भवद्भिर्विजयैषिभिः ॥ ५ ॥
अहं तु रावणं युद्धे ससैन्यं सपुरःसरम् ।
सहपुत्रं वधिष्यामि सहोदरयुतं युधि ॥ ६ ॥
मयैव निहता लंका दग्धा भस्मीकृता पुरी ।
राजमार्गेषु सर्वेषु नाम विश्रावितं मया ॥ ७ ॥
अशोकवनिकामध्ये रावणस्य दुरात्मनः ।
अधस्ताच्छिंशपामूले साध्वी करुणमास्थिता ॥ ८ ॥
राक्षसीभिः परिवृता शोकसंतापकर्शिता ।
मेघजालैः परिवृता चंद्ररेखेव निष्प्रभा ॥ ९ ॥
अधःशय्या विवर्णांगी पद्मिनीव हिमोदये ।
रावणाद्विनिवृत्तार्था मर्तव्यकृतनिश्चया ॥ १० ॥

city of Lankā along with the great number of demons and also that Rāvaṇa accompanied by his kinsmen.

१. How much more easily can I do it then, when I am helped by you who are mighty, resolute warriors, who are powerful, armed (कृतास्त्र) monkeys and who are anxious to gain victory ! २. I for myself shall kill Rāvaṇa in battle along with his army, leaders, sons and uterine brothers. ३. I myself have destroyed the city of Lankā, burnt it and reduced it to ashes. I have made my name heard in all the high-roads. ४. That chaste सीता is sitting down in a pitiable condition under a शिंशपा tree which is in the midst of the grove of As'oka trees which belongs to that wicked Rāvaṇa. ५. She is surrounded by female demons and has grown emaciated on account of excessive grief She looks like the lustre-less streak of the moon which is enveloped by an assemblage of clouds. ६. She sleeps on the ground; she is pale in her limbs, appearing like the lotus-plant at the advent of winter. With her mind

सा प्रकृत्यैव तन्वंगी तद्वियोगाच्च कर्षिता ।
प्रतिपत्पाठशीलस्य विद्येव तनुतां गता ॥ ११ ॥
एवमास्ते महाभागा सीता शोकपरायणा ।
यदत्र प्रतिकर्तव्यं तत्सर्वमुपकल्प्यताम् ॥ १२ ॥

षष्टितमः सर्गः ।

तस्य तद्वचनं श्रुत्वा वालिसूनुरभाषत ।
वायुसूनोर्बलेनैव दग्धा लंकेति नः श्रुतम् ॥ १ ॥
अयुक्तं तु विना देवीं दृष्टवद्भिश्च वानराः ।
समीपं गंतुमस्माभी राघवस्य महात्मनः ॥ २ ॥
दृष्टा देवी न चानीता इति तत्र निवेदितुम् ।
न युक्तमिव पश्यामि भवद्भिः ख्यातपौरुषैः ॥ ३ ॥

completely turned away from Rāvaṇa, she has made up her mind to commit suicide.

१. She is naturally (प्रकृत्या) very slender, but she has become still weaker on account of his (*i. e.* Rāma's) separation. She is very much reduced like learning in the case of a man who studies on the प्रतिपत् day (*i. e.* the first day of a fortnight). २. This is the state of that highly virtuous (महाभागा) सीता who is overwhelmed with sorrow. Now be prepared to do everything that should be done in order to remedy this. ३. On hearing those words of his, the son of Vālī said: We have heard that Lankā was burnt down by the very prowess of the son of the Wind. ४. It is improper for us to approach that magnanimous Rāghava, O monkeys, without his queen, though we have seen her. ५. It is in my opinion not meet for you, who are renowned for your prowess, to go and say to him that you have discovered सीता but you have not brought her there.

न हि वः प्लवने कश्चिन्नापि कश्चित्पराक्रमे ।
तुल्यः सामरदैत्येषु लोकेषु हरिसत्तमाः ॥ ४ ॥
जित्वा लंकां सरक्षौघां हत्वा तं रावणं रणे ।
सीतामादाय गच्छामः सिद्धार्था हृष्टमानसाः ॥ ५ ॥
तमेवं कृतसंकल्पं जांबवान् हरिसत्तमः ।
उवाच परमप्रीतो वाक्यमर्थवदर्थवित् ॥ ६ ॥
न तावदेषा मतिरक्षमा नो
यथा भवान् पश्यति राजपुत्र ।
यथा तु रामस्य मतिर्निविष्टा
तथा भवान् पश्यतु कार्यसिद्धिम् ॥ ७ ॥

एकषष्टितमः सर्गः ।

ततो जांबवतो वाक्यमगृह्णंत वनौकसः ।
अंगदप्रमुखा वीरा हनूमांश्च महाकपिः ॥ १ ॥

१. O excellent monkey, there is really none amongst the people including gods and Daityas who can be a match for you in moving through the sky or in exhibiting prowess! २. After subduing लंका along with all its demons and putting Rāvaṇa to death in battle, we shall go (to Rāma) along with (आदाय) सीता, with our objects fulfilled and with our hearts delighted. सिद्धाः अर्थाः येषां ते । बहु०. ३. जाम्बवत्, the sensible monkey--chief, then with great delight addressed significant (अर्थवत्) words to him, who had thus expressed his resolve, as follows: ४. O prince! it is not that this opinion that you have formed is to us worth discarding, but you must look to the success of the undertaking as determined upon by Rāma. ५. Then the brave monkeys, led by अंगद and also the great monkey हनुमत्, accepted the words of Jāmbavat.

[१]प्रीतिमंतस्ततः सर्वे वायुपुत्रपुरःसराः ।
महेंद्राद्रिं परित्यज्य पुप्लुवुः प्लवगर्षभाः ॥ २ ॥
[२]राघवे चार्थनिर्वृत्तिं कर्तुं च परमं यशः ।
समाधाय समृद्धार्थाः कर्मसिद्धिभिरुन्नताः ॥ ३ ॥
[३]यत्तन्मधुवनं नाम सुग्रीवस्याभिरक्षितम् ।
अधृष्यं सर्वभूतानां सर्वभूतमनोहरम् ॥ ४ ॥
[४]यद्रक्षति महावीरः सदा दधिमुखः कपिः ।
मातुलः कपिमुख्यस्य सुग्रीवस्य महात्मनः ॥ ५ ॥
[५]ते तद्वनमुपागम्य बभूवुः परमोत्कटाः ।
वानरा वानरेंद्रस्य मनःकांतं महावनम् ॥ ६ ॥
[६]ततस्ते वानरा हृष्टा दृष्ट्वा मधुवनं महत् ।
कुमारमभ्ययाचंत मधूनि मधुपिंगलाः ॥ ७ ॥

१. Then all the monkey-chiefs, with the son of the Wind as their leader, left the महेंद्र mountain with great delight and jumped up (into the sky). २. Having made up their mind (समाधाय=निश्चित्य) to work for the success in the undertaking for Rāma and thus to make a great name for themselves (and also for Rāma), they started with their noble work, being rejoiced at heart at their success in the discovery of सीता (कर्म=सीतादर्शन etc.). ३. (On the way they came across) an orchard named मधुवन which belonged to (lit. was protected by) सुग्रीव. It was inaccessible to any one. It attracted the minds of all beings. ४. दधिमुख, the mighty monkey, the maternal uncle of noble सुग्रीव, the monkey-chief, was always keeping a watch over it. ५. When those monkeys approached that great orchard which gave delight to the mind of the monkey-king, they became very eager (to drink honey). ६. Then the monkeys, who were tawny-coloured like honey, were

द्विषष्टितमः सर्गः ।

१ तानुवाच हरिश्रेष्ठो हनूमान् वानरर्षभः ।
अव्यग्रमनसो यूयं मधु सेवत वानराः ॥ १ ॥
२ श्रुत्वा हनुमतो वाक्यं हरीणां प्रवरोऽगदः ।
प्रत्युवाच प्रसन्नात्मा पिबंतु हरयो मधु ॥ २ ॥
३ अवश्यं कृतकार्यस्य वाक्यं हनुमतो मया ।
अकार्यमपि कर्तव्यं किमंग पुनरीदृशम् ॥ ३ ॥
४ अंगदस्य मुखाच्छ्रुत्वा वचनं वानरर्षभाः ।
साधु साध्विति संहृष्टा वानराः प्रत्यपूजयन् ॥ ४ ॥
५ पूजयित्वांगदं सर्वे वानराः वानरर्षभम् ।
जग्मुर्मधुवनं यत्र नदीवेग इव द्रुतम् ॥ ५ ॥
६ ते प्रविष्टा मधुवनं पालानाक्रम्य शक्तितः ।
पपुः सर्वे मधु तदा रसवत्फलमाददुः ॥ ६ ॥

delighted to see that great मधुवन and so they begged prince अंगद (to allow them to drink) honey there .

१. To them the eminent monkey-chief हनूमत् said: ' You should drink honey, O monkeys, with undisturbed minds.' २ After hearing these words of हनूमत्, the monkey-chief अंगद being glad at heart replied: Let the monkeys drink honey. ३. I must needs obey any bidding of हनुमत्, who has fulfilled his mission even though it be improper, what then of such a one ? ४. Having heard these words coming out of the lips of अंगद, the monkey-chiefs honoured him with great joy with the words ' Bravo ! bravo !!' ५. After honouring अंगद, the eminent monkey, all the monkeys ran to मधुवन as quickly as the current of a river. ६. They entered the मधुवन by overcoming the watchmen by their might and all of them then drank honey and took savoury fruits.

स समाश्वस्य सहसा संक्रुद्धो राजमातुलः ।
वानरान्वारयामास दंडेन मधुमोहितान् ॥ ७ ॥
स कथंचिद्विमुक्तस्तैर्वानरैर्वानरर्षभः ।
उवाचैकांतमागत्य स्वान्भृत्यान् समुपागतान् ॥ ८ ॥
एते गच्छंतु गच्छामो भर्ता नो यत्र वानरः ।
सुग्रीवो विपुलग्रीवः सह रामेण तिष्ठति ॥ ९ ॥
सर्वं चैवांगदे दोषं श्रावयिष्यामि पार्थिवे ।
अमर्षी वचनं श्रुत्वा घातयिष्यति वानरान् ॥ १० ॥
इष्टं मधुवनं ह्येतत्सुग्रीवस्य महात्मनः ।
पितृपैतामहं दिव्यं देवैरपि दुरासदम् ॥ ११ ॥
एवमुक्त्वा दधिमुखो वनपालो महाबलः ।
जगाम सहसोत्पत्य वनपालैः समन्वितः ॥ १२ ॥

१. The king's maternal uncle, who at once became irritated, took heart and proceeded to ward off the monkeys, who were stupefied by the drink, by means of a rod. २. The monkey-chief (दधिमुख), who was somehow let alone by those monkeys, came to a solitary place and said to his servants who had gathered round him: ३. Let them go. We shall go to the place where our master सुग्रीव, the monkey with a long neck, is dwelling in the company of Rāma. ४. Then I shall report to him that the whole blame lies at the door of king अंगद. As soon as he hears these words he being irascible will order those monkeys to be slain. ५. For, this splendid मधुवन is ancestral and is very favourite of the noble-minded सुग्रीव and besides it is unassailable even to gods. ६. So saying, दधिमुख, the great guardian of the orchard, at once ran jumping to him, accompanied by other watchmen.

निमेषांतरमात्रेण स हि प्राप्तो वनालयः ।
सहस्रांशुसुतो धीमान्सुग्रीवो यत्र वानरः ॥ १३ ॥
स दीनवदनो भूत्वा कृत्वा शिरसि चांजलिम् ।
सुग्रीवस्य शुभौ मूर्ध्ना चरणौ प्रत्यपीडयत् ॥ १४ ॥

त्रिषष्टितमः सर्गः ।

ततो मूर्ध्ना निपतितं वानरं वानरर्षभः ।
दृष्ट्वैवोद्विग्नहृदयो वाक्यमेतदुवाच ह ॥ १ ॥
उत्तिष्ठोत्तिष्ठ कस्मात्त्वं पादयोः पतितो मम ।
अभयं ते भवेद्वीर सत्यमेवाभिधीयताम् ॥ २ ॥
किं संभ्रमाद्धितं कृत्स्नं ब्रूहि यद्वक्तुमर्हसि ।
कच्चिन्मधुवने स्वस्ति श्रोतुमिच्छामि वानर ॥ ३ ॥
स समाश्वासितस्तेन सुग्रीवेण महात्मना ।
उत्थाय स महाप्राज्ञो वाक्यं दधिमुखोऽब्रवीत् ॥ ४ ॥

१. In only a twinkling of the eye that monkey (वनालयः) reached the place where the wise monkey सुग्रीव, the son of सहस्रांशु, (was dwelling). २. With a submissive look, he folded his hands on his head and touched the splendid feet of सुग्रीव with his head. ३. As soon as he saw the monkey falling at his feet with his head, the monkey-chief (सुग्रीव) became dejected at heart and said to him as follows: ४. Get up, O brave monkey, rise up. Why have you fallen at my feet? I give you an assurance of safety; speak nothing but the truth. ५. Through what fear (have you come here to me)? Tell me all that is agreeable, whatever you have to say. I wish to hear from you, O monkey, whether everything is all right with the मधुवन. ६. Assured by that illustrious सुग्रीव, that very wise दधिमुख got up and said as follows:

[1]नैवर्क्षजरसा राजन्न त्वया न च वालिना ।
वनं निसृष्टपूर्वं ते नाशितं तत्तु वानरैः ॥ ५ ॥
[2]न्यवारयमहं सर्वान् सहैभिर्वनचारिभिः ।
अचिंतयित्वा मां हृष्टा भक्षयंति पिबंति च ॥ ६ ॥
[3]एवं विज्ञाप्यमानं तं सुग्रीवं वानरर्षभम् ।
अपृच्छत्तं महाप्राज्ञो लक्ष्मणः परवीरहा ॥ ७ ॥
[4]किमयं वानरो राजन् वनपः प्रत्युपस्थितः ।
कं चार्थमभिनिर्दिश्य दुःखितो वाक्यमब्रवीत् ॥ ८ ॥
[5]एवमुक्तस्तु सुग्रीवो लक्ष्मणेन महात्मना ।
लक्ष्मणं प्रत्युवाचेदं वाक्यं वाक्यविशारदः ॥ ९ ॥
[6]धर्षितं च वनं कृत्स्नमुपयुक्तं तु वानरैः ।
पातिता वनपालास्ते तदा जानुभिराहताः ॥ १० ॥

१. The orchard, which was never allowed for use before, O king! either by Jāmbavat, or by you, or by Vālī, has been destroyed (to-day) by the monkeys. २. I tried to prevent them all with the help of these forest-dwellers, but not caring for me at all they are merrily eating and drinking there. ३. Thereupon that very intelligent Laxmaṇa, the destroyer of the warriors of his foe, asked that monkey-chief सुग्रीव, who was thus being informed (by दधिमुख): ४. O king, is the monkey, who has approached you, the guardian of your orchard? With reference to what subject is he speaking to you so sorrowfully? ५. Thus addressed by the high-minded Laxmaṇa, सुग्रीव, who was expert in speech, replied to him as follows: ६. The monkeys have enjoyed the whole of the orchard forcibly (धर्षितं). They fell upon the watchmen and struck them with the knees.

१एतदर्थमयं प्राप्तो वक्तुं मधुरवागिह।
नाम्ना दधिमुखो नाम हरिः प्रख्यातविक्रमः ॥ ११ ॥
२दृष्टा सीता महाबाहो सौमित्रे पश्य तत्त्वतः।
अभिगम्य यथा सर्वे पिबंति मधु वानराः ॥ १२ ॥
३ततः प्रहृष्टो धर्मात्मा लक्ष्मणः सहराघवः।
श्रुत्वा कर्णसुखां वाणीं सुग्रीववदनाच्च्युताम् ॥ १३ ॥
४श्रुत्वा दधिमुखस्यैवं सुग्रीवस्तु प्रहृष्य च।
वनपालं पुनर्वाक्यं सुग्रीवः प्रत्यभाषत ॥ १४ ॥
५प्रीतोऽस्मि सौम्य यद्भुक्तं वनं तैः कृतकर्मभिः।
धर्षितं मर्षणीयं च चेष्टितं कृतकर्मणाम् ॥ १५ ॥
६गच्छ शीघ्रं मधुवनं संरक्षस्व त्वमेव हि।
शीघ्रं प्रेषय सर्वांस्तान् हनूमत्प्रमुखान् कपीन् ॥ १६ ॥
७इच्छामि शीघ्रं हनुमत्प्रधाना-
च्छाखामृगांस्तान्मृगराजदर्पान्।

१. This sweet-voiced monkey, of well-renowned prowess, by name दधिमुख, has come here to report this matter alone. २. Lo! O mighty armed son of सुमित्रा, सीता must have been in fact traced out, since all these monkeys have come here and are drinking honey! ३. Then that pious लक्ष्मण was filled with great joy along with Rāghava at those ear-pleasing words fallen from the lips of सुग्रीव. ४. Hearing thus from दधिमुख, सुग्रीव became delighted at heart and again replied to the guardian of the orchard as follows: ५. Gentle friend, I am pleased to see that my orchard is enjoyed by those (monkeys) who have fulfilled their mission. The intolerable (धर्षितं) deeds of these who have done their duty should be excused. ६. Go back at once to मधुवन and guard it yourself. Immediately send all those monkeys, headed by हनूमत्, (to this place). ७. I, along with Rāma and Laxmaṇa, am very desirous at once to see

द्रष्टुं कृतार्थान्सहराघवाभ्यां
श्रोतुं च सीताधिगमे प्रयत्नम् ॥ १७ ॥
प्रीतिस्फीताक्षौ संप्रहृष्टौ कुमारौ
दृष्ट्वा सिद्धार्थौ वानराणां च राजा ।
अंगैः प्रहृष्टैः कार्यसिद्धिं विदित्वा
बाह्वोरासन्नां सोऽतिमात्रं ननंद ॥ १८ ॥

चतुःषष्टितमः सर्गः ।

सुग्रीवेणैवमुक्तस्तु हृष्टो दधिमुखः कपिः ।
वानरैः सहितः शूरैर्दिवमेवोत्पपात ह ॥ १ ॥
स तानुपागमद्वीरो बध्द्वा करपुटांजलिम् ।
उवाच वचनं श्लक्ष्णमिदं हृष्टवदंगदम् ॥ २ ॥

those monkeys, with their leader हनुमत्, who are as proud as the lion (lit. the lord of beasts) and who have succeeded in their object, and to learn from them about their efforts to trace out सीता. हनूमान् प्रधानः येषां तान् । बहु०. मृगराजस्य इव दर्पः येषां तान् । बहु०.

१. On seeing those two princes (राम and लक्ष्मण) whose eyes had expanded through joy, who were delighted at heart and who thought that they had gained their object, and ascertaining that success in his undertaking was imminent (बाह्वोः आसन्नां) from his horripilating limbs, the king of the monkeys was filled with immense joy. प्रीतिना स्फीते अक्षिणी ययोः । बहु०. स्फीत is P. P. P. from स्फाय् 1. A. ' to grow large. ' २ Thus addressed by सुग्रीव, that delighted monkey दधिमुख jumped up into the sky along with the other brave monkeys. ३. That hero approached them with his hands folded and said to अंगद the following bland (श्लक्ष्ण) and joyful words:

सौम्य रोषो न कर्तव्यो यदेभिरभिवारितः ।
अज्ञानाद्रक्षिभिः क्रोधाद्भवंतः प्रतिषेधिताः ॥ ३ ॥
श्रांतो दूरादनुप्राप्तो भक्षयस्व स्वकं मधु ।
युवराजस्त्वमीशश्च वनस्यास्य महाबलः ॥ ४ ॥
मौर्ख्यात्पूर्वं कृतो रोषस्तद्भवान्क्षंतुमर्हसि ।
आख्यातं हि मया गत्वा पितृव्यस्य तवानघ ॥ ५ ॥
प्रहृष्टो न तु रुष्टोऽसौ वनं श्रुत्वा प्रधर्षितम् ।
शीघ्रं प्रेषय सर्वांस्तानिति होवाच पार्थिवः ॥ ६ ॥
श्रुत्वा दधिमुखस्यैतद्वचनं श्लक्ष्णमंगदः ।
अब्रवीत्तान् हरिश्रेष्ठो वाक्यं वाक्यविशारदः ॥ ७ ॥
सर्वे यथा मां वक्ष्यंति समेत्य हरिपुंगवाः ।
तथास्मि कर्ता कर्तव्ये भवद्भिः परवानहम् ॥ ८ ॥

१. Gentle friend, do not be angry with us because you were warded off by these monkeys. It was through folly that you were prevented by those warders through wrath. २. You must be tired, for you have come from afar. So (you should) drink this honey which belongs to you. You are the heir-apparent and hence you are the powerful master of this orchard. ३. Foolishly we were angry with you before; you should please excuse us for that. I have reported the whole matter to your paternal uncle, O sinless one! ४. Instead of getting angry, he was delighted to hear the orchard assailed by you. And verily (ह) the king asked me to send you all (to him) immediately. ५. Having heard these gentle words of दधिमुख, अंगद, the monkey-chief, who was very clever in speech, said to them: ६ I shall do exactly as all of you, O monkey-chiefs, in a body (समेत्य) direct me to do. For in matters of duty (कर्तव्ये) I am completely under your influence.

नाज्ञापयितुमीशोऽहं युवराजोऽस्मि यद्यपि ।
अयुक्तं कृतकर्माणो यूयं धर्षयितुं मया ॥ ९ ॥
एवतश्चांगदस्यैवं श्रुत्वा वचनमुत्तमम् ।
उत्पतंतमनूत्पेतुः सर्वे ते हरियूथपाः ॥ १० ॥
तेंऽगदप्रमुखा वीराः प्रहृष्टाश्च मुदान्विताः ।
निपेतुर्हरिराजस्य समीपे राघवस्य च ॥ ११ ॥
हनुमांश्च महाबाहुः प्रणम्य शिरसा ततः ।
नियतामक्षतां देवीं राघवाय न्यवेदयत् ॥ १२ ॥

पंचषष्टितमः सर्गः ।

ततः प्रस्रवणं शैलं ते गत्वा चित्रकाननम् ।
प्रणम्य शिरसा रामं लक्ष्मणं च महाबलम् ॥ १ ॥
युवराजं पुरस्कृत्य सुग्रीवमभिवाद्य च ।
प्रवृत्तिमथ सीतायाः प्रवक्तुमुपचक्रमे ॥ २ ॥

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१. Even though I am the heir-apparent, still I cannot order you. You have done your duty. Hence it is improper for me to treat you with indignity. २. Having listened to that excellent speech of अंगद who was thus speaking, all those monkey-leaders jumped up along with him. ३. Those brave monkeys led by अंगद, who were delighted and were full of joy, alighted near the monkey-king (सुग्रीव) and Rāma. ४. The mighty-armed हनूमत् then bowed down to Rāghava with his head and told him that the queen सीता was self-subdued and uninjured. ५. Then these (monkeys) retired to the प्रस्रवण mountain, which had diverse forests on it, and bowed down with their head to Rāma and the powerful Laxmaṇa. ६. They put the heir-apparent (अंगद) at their head, respectfully saluted सुग्रीव and then began to relate to them the intelligence about सीता.

रावणांतःपुरे रोधं राक्षसीनां च तर्जनम् ।
रामे समनुरागं च यश्चापि समयः कृतः ॥ ३ ॥
वैदेहीमक्षतां श्रुत्वा रामस्तूत्तरमब्रवीत् ।
क्व सीता वर्तते देवी कथं च मयि वर्तते ।
एतन्मे सर्वमाख्यात वैदेहीं प्रति वानराः ॥ ४ ॥
रामस्य गदितं श्रुत्वा हरयो रामसंनिधौ ।
चोदयंति हनूमंतं सीतावृत्तांतकोविदम् ॥ ५ ॥
श्रुत्वा तु वचनं तेषां हनूमान्मारुतात्मजः ।
उवाच वाक्यं वाक्यज्ञः सीताया दर्शनं यथा ॥ ६ ॥
दक्षिणस्य समुद्रस्य तीरे वसति दक्षिणे ।
तत्र सीता मया दृष्टा रावणांतःपुरे सती ॥ ७ ॥
सा मया नरशार्दूल शनैर्विश्वासिता तदा ।
ततः संभाषिता देवी सर्वमर्थं च दर्शिता ॥ ८ ॥

१. (They described) her confinement (रोधं) in the harem of Rāvaṇa, the threats of the female demons, her constant love for Rāma and the vow that she had taken. २. On hearing that वैदेही was unhurt, राम again questioned them: ‘Where is queen सीता at present? How is her mind towards me? Relate to me all this, O monkeys, with regard to सीता.’ ३. After listening to the words of Rāma, the monkeys who were sitting by his side impelled हनूमत् (to do the same), for he was fully conversant with the account of सीता. ४. At this request of theirs, हनूमत्, the son of the Wind, who was expert in speech, began to speak to Rāma as to how he had come to find सीता. ५. On the right shore of the Southern ocean there is (Lankā). There I found chaste सीता in the harem of Rāvaṇa. ६. Then by and by, O best of men, I inspired confidence in her. Then I talked to the revered lady and revealed to her the whole truth.

रामसुग्रीवसख्यं च श्रुत्वा हर्षमुपागता ।
नियतः समुदाचारो भक्तिश्चास्याः सदा त्वयि ॥ ९ ॥
अभिज्ञानं च मे दत्तं यथावृत्तं तवांतिके ।
चित्रकूटे महाप्राज्ञ वायसं प्रति राघव ॥ १० ॥
जीवितं धारयिष्यामि मासं दशरथात्मज ।
ऊर्ध्वं मासान्न जीवेयं रक्षसां वशमागता ॥ ११ ॥
इति मामब्रवीत्सीता कृशांगी धर्मचारिणी ।
रावणांतःपुरे रुद्धा मृगीवोत्फुल्ललोचना ॥ १२ ॥
एतदेव मयाख्यातं सर्वं राघव यद्यथा ।
सर्वथा सागरजले संतारः प्रविधीयताम् ॥ १३ ॥

षट्षष्टितमः सर्गः ।

एवमुक्तो हनुमता रामो दशरथात्मजः ।
तं मणिं हृदये कृत्वा रुरोद सहलक्ष्मणः ॥ १ ॥

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१. She was delighted to hear about the friendship of Rāma and सुग्रीव. She is self-subdued in her behaviour and she is always devoted to you. २. She told me the reminiscence, as a matter for recognition, of an incident which took place in your presence on the चित्रकूट mountain about a very intelligent crow, O Rāghava. ३. 'O son of Das'aratha, I shall hold my life for a month more. After the lapse of that period I shall not live, being under the subjection of the demons' ४. Thus said सीता to me—सीता who has grown emaciated, who practises religious duty, who is confined in the harem of Rāvaṇa like a female deer and whose eyes are quite open. ५. I have related to you all this, O Rāghava, exactly as it has happened. Any how think of crossing the waters of the sea. ६. Thus addressed by हनुमत्, Rāma, the son of Das'aratha, placed the jewel near his heart and began to weep along with Laxmaṇa.

१तं तु दृष्ट्वा मणिश्रेष्ठं राघवः शोककर्शितः ।
नेत्राभ्यामश्रुपूर्णाभ्यां सुग्रीवमिदमब्रवीत् ॥ २ ॥
२यथैव धेनुः स्रवति स्नेहाद्वत्सस्य वत्सला ।
तथा ममापि हृदयं मणिश्रेष्ठस्य दर्शनात् ॥ ३ ॥
३मणिरत्नमिदं दत्तं वैदेह्याः श्वशुरेण मे ।
वधूकाले यथा बद्धमधिकं मूर्ध्नि शोभते ॥ ४ ॥
४अयं हि जलसंभूतो मणिः प्रवरपूजितः ।
यज्ञे परमतुष्टेन दत्तः शक्रेण धीमता ॥ ५ ॥
५इमं दृष्ट्वा मणिश्रेष्ठं तथा तातस्य दर्शनम् ।
अद्यास्म्यवगतः सौम्य वैदेहस्य तथा विभोः ॥ ६ ॥
६अयं हि शोभते तस्याः प्रियाया मूर्ध्नि मे मणिः ।
अद्यास्य दर्शनेनाहं प्राप्तां तामिव चिंतये ॥ ७ ॥

१. Looking at that excellent jewel, Rāghava, who had grown lean on account of grief, said this to सुग्रीव, with his eyes full of tears: २. Just as a loving cow exudes (milk to flow from its udders) out of affection for its calf, in the same way my heart also (begins to give vent to its feelings) at the sight of this excellent gem. ३. This eminent jewel was presented to सीता by my father-in-law at the time of marriage. It was looking all the more beautiful when it was worn on the head by her at that time. ४. This jewel, which is prized even by gods (प्रवर = श्रेष्ठ = देव), is born of the sea and is presented by the talented Indra who was greatly pleased with the sacrifice. ५. At the sight of this excellent jewel, I am reminded to-day, O gentle friend, of my father, as also of Janaka, the king of विदेह. ६. This jewel looks really beautiful on the head of that beloved of mine. By its sight to-day I consider that I have got her back as it were.

[१]किमाह सीता वैदेही ब्रूहि सौम्य पुनः पुनः ।
पिपासुमिव तोयेन सिंचंती वाक्यवारिणा ॥ ८ ॥
[२]इतस्तु किं दुःखतरं यदिमं वारिसंभवम् ।
मणिं पश्यामि सौमित्रे वैदेहीमागतां विना ॥ ९ ॥
[३]चिरं जीवति वैदेही यदि मासं धरिष्यति ।
क्षणं वीर न जीवेयं विना तामसितेक्षणाम् ॥ १० ॥
[४]नय मामपि तं देशं यत्र दृष्टा मम प्रिया ।
न तिष्ठेयं क्षणमपि प्रवृत्तिमुपलभ्य च ॥ ११ ॥
[५]कथं सा मम सुश्रोणी भीरुभीरुः सती सदा ।
भयावहानां घोराणां मध्ये तिष्ठति रक्षसाम् ॥ १२ ॥
[६]मद्विहीना वरारोहा हनुमन्कथयस्व मे ।
दुःखाद्दुःखतरं प्राप्य कथं जीवति जानकी ॥ १३ ॥

१. Tell me again and again, O gentle friend, what सीता, the Janaka's daughter, has said to you. She is supplying water as it were to the thirsty, in the form of words. २. What is more painful than this that, O son of Sumitrā, I see this gem born of the sea in सीता's absence here? ३. If वैदेही holds her life for a month, then she is sure to live long. I shall not live even for a moment, O hero! separated from that dark-eyed lady. ४. Carry me also to that region where you have found my beloved. I shall not stay here even for a moment now that I have got intelligence about her. ५. How can that handsome lady, being in constant fear of the demons, live in the midst of those dreadful and fierce Rākshasas? ६. Tell me, O हनुमत्, how that beautiful जानकी lives when being already separated from me she has fallen into a greater misery than the one (before).

सप्तषष्टितमः सर्गः ।

एवमुक्तस्तु हनुमान् राघवेण महात्मना ।
सीताया भाषितं सर्वं न्यवेदयत राघवे ॥ १ ॥
शिरसा संप्रणम्यैनामहमागमनेऽत्वरे ।
गमने च कृतोत्साहमवेक्ष्य वरवर्णिनी ।
ममोत्पतनसंभ्रांता शोकवेगसमाहता ॥ २ ॥
हनुमन् सिंहसंकाशौ तावुभौ रामलक्ष्मणौ ।
सुग्रीवं च सहामात्यं सर्वान् ब्रया अनामयम् ॥३ ॥
यथा च स महाबाहुर्मां तारयति राघवः ।
अस्माद्दुःखांबुसंरोधात्त्वं समाधातुमर्हसि ॥ ४ ॥
इमं च तीव्रं मम शोकवेगं
रक्षोभिरेभिः परिभर्त्सनं च ।
ब्रयास्तु रामस्य गतः समीपं
शिवश्च तेऽध्वास्तु हरिप्रवीर ॥ ५ ॥

१. Thus spoken to by the noble-minded राम, हनूमत् communicated to him everything that सीता had said to him. २. Having respectfully saluted her, I made haste to return. Seeing that I was very eager to depart, that fair complexioned lady was overtaken by fear (at the thought) of my jumping up (into the sky) and was overcome with great grief. ३. (She said :) Say to both Rāma and Laxmaṇa, who appear like lions, also to सुग्रीव along with his ministers and all others, that I am doing well. ४. You should please so arrange the matters that the mighty Rāghava will liberate me from this bondage of the ocean of misery. ५. When you go to राम, speak to him about my great poignant sorrow and about the threats (that are directed against me) by these demons. May you speed on your journey, O monkey-chief !

एतत्तवार्या नृपराजसिंह
सीता वचः प्राह विषादपूर्वम् ।
एतच्च बुद्ध्वा गदितो यथा त्वं
श्रद्धत्स्व सीतां कुशलां समग्राम् ॥ ६ ॥

अष्टषष्टितमः सर्गः ।

अथाहमुत्तरं देव्या पुनरुक्तः ससंभ्रमम् ।
तव स्नेहान्नरव्याघ्रौ सौहार्दादनुमान्य च ॥ १ ॥
एवं बहुविधं वाच्यो रामो दाशरथिस्त्वया ।
यथा मां प्राप्नुयाच्छीघ्रं हत्वा रावणमाहवे ॥ २ ॥
तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम् ।
निशम्याहं ततः शेषं वाक्यमुत्तरमब्रवम् ॥ ३ ॥
शैलांबुदनिकाशानां लंकामलयसानुषु ।
नर्दतां कपिमुख्यानां न चिराच्छ्रोष्यसि स्वनम् ॥ ४ ॥

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१. This is the message that venerable सीता has sent to you with sorrow, " O eminent sovereign ruler ! And knowing it, as you have been told (by me), rest assured that सीता is hale and hearty. २. Then out of love for you, O eminent men, I was again addressed as follows by the queen in haste, after affectionately consenting (to my departure:) ३. You should say thus to Rāma, the son of Das'aratha, in several ways, that he should get me back quickly after killing Rāvaṇa in battle. ४. Having heard those significant, courteous (प्रश्रितं) and reasonable words of her, I then gave to her a final reply: ५. Before long you will hear the sound of roaring monkey-chiefs, who look like mountains and clouds, on the summits of the Malaya mountains in Lankā.

ततो[१] मया वाग्भिरदीनभाषिणा
शिवाभिरिष्टाभिरभिप्रसादिता ।
उपैति शांतिं मम मैथिलात्मजा
तवापि शोकेन तथातिपीडिता ॥ ५ ॥

समाप्तं सुंदरकाण्डम् ।

ॐ तत्सत् ।

शुभं भवतु ।

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१. Then that daughter of the king of Mithilā, who was very much afflicted at heart through grief for my (departure) and also for you, was appeased by me speaking vigorously, with auspicious and agreeable words, and thus she got peace of mind.

OM TAT SAT.